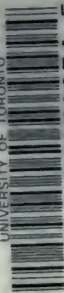


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"E. J. W. GIBB MEMORIAL"

SERIES.

VOL. XXI.

(All communications respecting this volume should be addressed to Mr. A. G. Ellis, India Office, Whitehall, London, S.W. who is the Trustee specially responsible for its production.)

THE DĪWĀNS

OF

‘ABĪD IBN AL-ABRAŞ, OF ASAD,

AND

‘ĀMIR IBN AṬ-ṬUFĀIL, OF ‘ĀMIR IBN ŞA‘ŞA‘AH,

EDITED FOR THE FIRST TIME, FROM THE MS. IN
THE BRITISH MUSEUM,

AND SUPPLIED WITH A TRANSLATION AND NOTES,

BY

SIR CHARLES LYALL.

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21. *The Diwāns of 'Abid ibn al-Abraş and 'Āmir ibn aṭ-Ṭufail, edited, with a translation and notes, by Sir Charles Lyall, 1913. Price 12s.*

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- The geographical part of the Nuzhatu'l-Qulúb of Ḥamdu'lláh Mustawfí of Qazwín, with a translation, by G. le Strange. (In the Press.)*
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The Funds of this Memorial are derived from the Interest accruing from a Sum of money given by the late MRS. GIBB of Glasgow, to perpetuate the Memory of her beloved son

ELIAS JOHN WILKINSON GIBB,

and to promote those researches into the History, Literature, Philosophy and Religion of the Turks, Persians and Arabs, to which, from his Youth upwards, until his premature and deeply lamented Death in his forty-fifth year, on December 5, 1901, his life was devoted.

يَلِكْ آثَارُنَا تَدُلُّ عَلَيْنَا . فَانْظُرُوا بَعْدَنَا إِلَى الْآثَارِ

*"The worker pays his debt to Death;
His work lives on, nay, quickeneth."*

The following memorial verse is contributed by 'Abdu'l-Haqq Hamid Bey of the Imperial Ottoman Embassy in London, one of the Founders of the New School of Turkish Literature, and for many years an intimate friend of the deceased.

جمله بارانی وفاسيله ايدركن نطيب . كدى عمرنه وفا گورمدي اول ذاتِ اديب
كج ابكن اولش ابدى اوجِ كاله واصل . نه اولوردى ياشامش اولسه ابدى مستر گيب

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PREFACE.

The MS. from which the two ancient Arabic *Dīwāns* contained in this book are now published was transcribed early in the 5th century of the Hijrah, and was acquired by the British Museum at Beyrout in 1907.¹ The MS. is, so far as is known, unique, and no other copy of the collections contained in it has come to light. The editing of them for the press has therefore been a work of some difficulty, since comparison with other texts was excluded. As explained in the Introductions, however, certain poems in each *Dīwān* are contained in other well-known collections, and the editor's work was so far facilitated; while for 'Āmir the commentary, by a celebrated scholar of the 4th century, was a guarantee of the readings adopted in the text.

The Editor has to acknowledge kind assistance from several scholars in settling the text and collecting the passages contained in the Supplements: in particular from Mr. Fritz Krenkow, of Leicester, and Prof. Rudolf Geyer, of Vienna, the latter of whom placed at his disposal his *collectanea* for 'Abīd and 'Āmir. He has also to acknowledge the assistance he derived from Prof. Hommel's list of citations from 'Abīd contained in his *Aufsätze u. Abhandlungen*, published at Munich in 1892. But of capital importance to the work was the generous and unfailing help afforded by Prof. Nöldeke, who not only looked through the first draft of the text with the photographs of the MS., but also insisted on seeing the proof-sheets as they were set up. Whatever merit the edition may possess is due to this most valuable cooperation of the acknowledged Master of all European scholars in this field of study.

The Editor begs those who may peruse the volume to turn first to the list of *Emendanda et Addenda* at pp. 129—134, and to make the corrections and note the additions there indicated before using the book. He hopes that the Index of Words will be found useful, and desires to explain that it was constructed with a double object, viz., first, to afford a criterion for judging of the style of each poet by citing the characteristic words employed by him and noting the number of times that they occur; and secondly, as an assistance to lexicographers, by pointing to passages where words of interest are to be found.

¹ I understand that the importance of the MS. was first recognized by Mr. H. S. Cowper, through whose mediation it was obtained by the Trustees of the Museum.

It should be explained that the *Mu'allaqāt* are cited from the edition with Tibrīzī's commentary published at Calcutta by the editor of this volume in 1891—94, and that the references to the *Mufaḍḍaliyyāt* are to the edition (by the same hand) of this collection now in the press, which will (it is hoped) shortly be issued by the Clarendon Press among the *Anecdota Oconiensia*. Where the *Dīwān* of Ṭufail is mentioned, the forthcoming edition by Mr. Krenkow is meant. Citations from Dhu-r-Rummah are also occasionally referred to the edition of this poet's *Dīwān* by Mr. C. H. H. Macartney, now in the press.

LIST OF ABBREVIATIONS.

- Abkar.: Abkārīūs, *Nihāyat al-ʿArab fī Akhbār al-ʿArab*, Beyrout 1865.
- Abū Ḥātim as-Sijistānī: *Kitāb al-Muʿammarīn*, ed. Goldziher, 1899.
- Abū Zaid: *Nawādir*, ed. Beyrout, 1894.
- Aḍḍād: *Kitābo-l-Adhdād auct. Abū Bekr ibno-l-Anbārī*, ed. Houtsma, 1881.
- Agh.: *Kitāb al-Aghānī*, ed. Cairo 1285 H.
- Ahlw.: Wilhelm Ahlwardt, Prof. at Greifswald, editor of *Six Poets* (London 1870), *Aṣmaʿiyāt*, and *Dīwāns* of al-ʿAjjāj and Ruʿbah.
- ʿAinī: *Kitāb al-ʿAinī*, on margin of *Khizānat al-Adab*, Cairo 1299 H.
- ʿAjj., al-ʿAjjāj: *Dīwān*, ed. Ahlwardt, Berlin 1903.
- Akhṭal: *Dīwān al-Akhṭal*, ed. Ṣāliḥānī, Beyrout, 1891.
- Altarab. Dīamb.: *Altarabische Dīamben*, ed. R. Geyer, Vienna 1908.
- ʿAmr: *Muʿallaqah of ʿAmr b. Kulthūm* (ed. Lyall).
- ʿAntarah: *Muʿallaqah*, ed. Lyall; *Dīwān*, ed. Ahlwardt.
- Asās: *Asūs al-Balāghah*, Lexicon, by az-Zamakhsharī, ed. Cairo 1299—1882.
- Al-Aʿshā, poem beginning *Ma bukāʿu*, ed. Geyer (Vienna 1905). Poem in praise of the Prophet Muḥammad, ed. Thorbecke, in *Morgenländische Forschungen*, 1875. *Muʿallaqah*, ed. Lyall. *Dīwān*, MS. Escorial (numbering that of Geyer's forthcoming edition).
- ʿAsk.: Abū Hilāl al-ʿAskarī, *Kitāb aṣ-Ṣināʿatain*, ed. Constantinople 1319 H.
- Aṣm.: al-Aṣmaʿī, *al-Aṣmaʿiyāt*, ed. Ahlwardt, Berlin 1902.
- Kitāb al-Khail*, ed. Haffner, Vienna 1895.
- Kitāb al-Ibil*, ed. Haffner 1905.
- Aus: *Dīwān of Aus b. Ḥajar*, ed. Geyer, 1892.
- B = *Ibn*, son,
- BA, BATHr: *al-Kāmil fī-t-Tārīkh* by Ibn al-Athīr, ed. Tornberg, 1867 (Vol. I only cited).
- Bakrī: *Kitāb Muʿjam ma-staʿjam: Geographisches Wörterbuch*, ed. Wüstenfeld, Göttingen, 1876.
- BDur., BDuraid: the *Kitāb al-Ishtiqāq*, by Abū Bakr ibn Duraid, ed. Wüstenfeld, Göttingen 1854.
- BHish., BHishām: *Das Leben Muḥammad's, nach Muḥd. Ibn Ishāk, bearbeitet von ʿAbd el-Malik Ibn Hishām*, ed. Wüstenfeld, Göttingen 1860.
- BIshāq: see above, BHishām.

LIST OF ABBREVIATIONS.

- BQut.: Ibn Qutaibah. *Kitāb ash-Shi'r wa-sh-Shu'arā*, ed. De Goeje, Leiden 1904.
id. Adab al-Kuttāb, ed. Grünert, Leiden 1901.
- BSa'd.: *Kitāb al-Ṭabaqāt al-Kabīr*, by Muḥd. b. Sa'd Kātib al-Wāqidī, ed. Sachau, Leiden (in progress).
- Buht. Ḥam.: the *Ḥamāsah* of al-Buḥturī, MS. Leiden, reproduced in *fac-simile*, Leiden 1909.
- Caetani, Annali: *Annali dell' Islam*, by Leone Caetani, Principe di Teano, Rome (in progress).
- Caussin de Perceval: *Essai sur l'histoire des Arabes avant l'Islamisme, pendant l'époque de Mahomet, et jusqu'à la réduction de toutes les tribus sous la loi musulmane*, Paris 1847.
- Damīrī: *Ḥayāt al-Ḥayawān*, ed. Bulak 1284 H.
- Dh.R. Dhu-r-Rummah (Ḡhailān). *Dīcān*, ed. Macartney, in progress.
- Dīw. = *Dīcān*.
- Doughty: *Travels in Arabia Deserta*, by C. M. Doughty, Cambridge 1888.
- Dozy, Suppl.: *Supplément aux Dictionnaires Arabes*, par R. Dozy, Leiden 1881.
- Fa'iq: the *Fa'iq* of az-Zamakhsharī, ed. Haidarābād 1324 H.
- Ḥam.: the *Ḥamāsah* of Abū Tammām, ed. Freytag, Bonn 1828.
- Ḥassān: the *Dīcān* of Ḥassān b. Thābit, ed. Hirschfeld, London 1910.
- Hudh.: the *Dīcān* of the Poets of Hudhail, ed. Kosegarten (1854) and Wellhausen (1884).
- Ḥuṭai'ah: the *Dīcān* of (Jarwal) al-Ḥuṭai'ah, ed. Goldziher, Leipzig 1893.
- I. Q.: The *Dīcān* of Imra' al-Qais, ed. Ahlwardt (in *Six Poets*); *Mu'allaqah*, ed. Lyall.
- ʿIqd: *al-ʿIqd al-Farīd*, by Ibn ʿAbd-Rabbihi, ed. Cairo 1293.
- Iqtiḍāb: *Al-Iqtiḍāb fi Adab al-Kuttāb*, Beyrout 1901.
- Jāh.. Jāhiḍh: *Kitāb al-Bayān wa-t-Tibyān*, ed. Cairo 1313 H.
Kitāb al-Ḥayawān, ed. Cairo, 1323—4.
- Jam., Jamh.: *Jamharat Ash'ar al-ʿArab*, ed. Cairo, 1308 H.
- Jarīr: *Dīcān*, ed. Cairo 1313 H.
- Khiz.: *Khizānat al-Adab*, by ʿAbd al-Qādir al-Baghdādī, ed. Cairo 1299 H.
- Kk: a MS. formerly belonging to Mr. Krenkow, and now the property of the India Office, containing a recension of the *Mufaḍḍaliyāt* and *Aṣma'iyāt* differing from that generally known.
- LA: *Lisān al-ʿArab*, by Muḥammad b. al-Mukarram, ed. Cairo 1308 H.
- Lab.: Labīd, *Dīcān*, ed. Khālidī (Vienna 1880) and Huber (Leiden 1891).
- Lane: *Arabic-English Lexicon*, by E. W. Lane, London 1863—1893.
- Maid. Freyt.: *Amthal al-ʿArab*, by al-Maidānī, ed. Freytag, Bonn 1838—43.
- Majani-l-Adab*, edited by the Jesuit Fathers, St. Joseph's University, Beyrout 1884.
- Majmū'at al-Ma'ānī*, a miscellany of verses published by the *Jawāʿib* Press, Constantinople 1301 H.
- MbdKām.: the *Kāmīl* of al-Mubarrad, ed. W. Wright, Leipzig 1892.
- Mfīt.: the *Mufaḍḍaliyāt*, with the commentary of al-Qāsim al-Anbārī, ed. Lyall (in progress).

Mu'all. = *Mu'allaqah*.

Mukht.: the *Mukhtārāt* of Hibat-allāh b. ash-Shajarī, lith. Cairo 1306.

Murtaḍā, Amālī: The *Amālī* of as-Sayyid al-Murtaḍā, ed. Cairo 1907—1325.

Nāb.: the *Dīwān* of an-Nābighah adh-Dhubayānī, ed. Ahlwardt (in *Six Poets*); *Mu'allaqah*, ed. Lyall.

Naq.: the *Naqā'id* of Jarīr and al-Farazdaq, ed. Bevan, Leiden 1905—12.

Naṣr.: *ash-Shu'arā' an-Naṣrānīyah fi-l-Jāhiliyah*, ed. L. Cheikho. Beyrout 1890 ff.

Nöldeke: *Beiträge zur Kenntniss der Poesie der Alten Araber*, Hannover 1864.

Zur Grammatik des classischen Arabisch, Vienna 1896.

Gedichte des 'Urwah b. al-Ward, Göttingen 1863.

Geschichte der Perser u. Araber zur Zeit der Sāsāniden, Leiden 1879.

Qālī: the *Amālī* of al-Qālī, ed. Cairo 1324 H.

Qur.: the *Qur'ān*, cited after the numbering of *Sūrah*s and verses in al-Baiḍāwī's text, ed. Fleischer, Leipzig 1878.

Quṭāmī: the *Dīwān* of al-Quṭāmī, ed. J. Barth, Leiden 1902.

Ru'bah: the *Dīwān* of Ru'bah b. al-'Ajjaj, ed. Ahlwardt, Berlin 1903.

ash-Shammākh: *Dīwān*, ed. Aḥmad ash-Shinqīṭī, Cairo 1327 H.

Sībawaihi, *The Kitāb*, ed. H. Derenbourg. Paris 1881—89.

SSM., Sh.Sh.Mughni: *Sharḥ Shawāhid al-Mughnī*, by Jalāl ad-Dīn as-Suyūṭī, ed. Cairo 1322.

TA.: the *Tāj al-'Arūs*, second ed., Cairo 1307 H.

Ṭab.: *Annales quos scripsit Abū Dja'far Muḥammad b. Djarīr at-Ṭabarī*, ed. Leiden 1879—1901.

Ṭarafah: *Dīwān*, ed. Ahlw. in *Six Poets*; *Mu'allaqah*, ed. Lyall.

Tib.: *A Commentary on Ten Ancient Arabic Poems*, by Abū Zakarīyā Yaḥyā at-Tibrizī, ed. Lyall, Calcutta 1891—94.

'Umdah: the *'Umdah* of Ibn Rashīq, ed. Cairo 1907—1325 H.

Wāqidī: the *Maghāzī* of al-Wāqidī, ed. von Kremer, Calcutta 1856.

Wellhausen, Heidenthum²: *Reste Arabischen Heidenthums*, von J. Wellhausen, Berlin 1897.

Wright, Opuscula: *Opuscula Arabica, collected and edited from MSS. in the University Library of Leyden*, by W. Wright. 1859.

Wüst. Tab.: *Genealogische Tabellen der Arab. Stämme u. Familien*, by Ferd. Wüstenfeld, Göttingen 1852. *Register zu den Genealog. Tabellen*, Gött. 1853.

Yāq., Yāqūt: *Jacut's Geographisches Wörterbuch*, (*Mu'jam al-Buldān*), ed. F. Wüstenfeld, Leipzig 1866—1870.

Ya'q., Ya'qūbī: *Ibn Wādih qui dicitur Al-Ja'qūbī Historiae*, ed. Houtsma, Leiden 1883.

Zuhair: the *Dīwān* of Zuhair, ed. Ahlwardt (in *Six Poets*); the *Mu'allaqah*, ed. Lyall.

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THE *DĪWAN* OF 'ABID IBN AL-ABRAS OF ASAD.

INTRODUCTION.

'ABID IBN AL-ABRAS of Asad was a contemporary of Ḥujr, the Prince of Kindah, whom his father al-Ḥārith, while supreme over the Northern Arab tribes, some time at the end of the fifth or in the first quarter of the sixth century, had placed at the head of the group of tribes consisting of Asad, Ghaṭafān, and Kinānah¹. Byzantine annalists tell of raids led (it would seem) by Ḥujr and his brother Ma'dīkarib (who had, according to the tradition, similarly been made ruler of the neighbouring group of Qais or Hawāzin), whom they call "Ὠγρος and Βαδινάριμος, upon the Roman border in 497 and 501 A.D.²; and these dates may represent approximately the time at which the division of the tribes among al-Ḥārith's sons was made.

One of the sons of Ḥujr was the famous Imra' al-Qais, by common consent the greatest poet of the ancient time whose poems have come down to us. Of these compositions the number is, by comparison with those of other bards of the same age, very considerable; and the geographical details which are given in all the longer odes, not dealing with warfare and wandering, show that they were composed while the young prince dwelt with his father in the country of Asad³. We may assume, therefore, that the rule of Ḥujr in Asad lasted for several years, but how long it is impossible to determine.

Al-Ḥārith of Kindah, who appears at one time to have occupied al-Ḥīrah on the Euphrates, the capital of the Lakhmite kingdom, was expelled from it by his son-in-law the celebrated al-Mundhir ibn Mā'as-Samā, known to the Greek historians as Ἀλαμυρόνταρος ὁ Σακίνας (or Σακίνης), the terror of the Roman border from 506 to 554. The Byzantines assert that al-Ḥārith was killed by al-Mundhir in 529, but this appears to

¹ See *Ibn al-Kalbī's account of the First Day of al-Kulāb* in Noldeke-Festschrift (1906), p. 436.

² See original passages from Theophanes cited in Brünnow and Domaszewski's *Die Provincia Arabia*, III, 348—349. Theophanes says that Ogarus was killed (or had died) before Badikarimus' attack in 501; but this may not be correct.

³ See BQut., *Shīr*, 37⁵.

be doubtful, as Arabian tradition alleges that he died, perhaps at some later date, at a place called Mushulān in the country of Kalb, while hunting¹. After his death, whenever it occurred, the principalities in which he had established his sons among the tribes of Northern Arabia seem gradually to have fallen to pieces². The rule of Hujr over the tribe of Asad was brought to an end by his sudden death at their hands. Of this event no less than four different accounts are given in the *Kitāb al-Aghānī*³:

(1) First, that related by Hishām ibn al-Kalbī († 204) on the authority of his father Muḥammad († 146), who claimed to have had it from a descendant of the Asadite *Kāhin*⁴. This version states that while Hujr was absent in Tihāmah, the men of Asad refused to pay the annual tribute which they had been in the habit of rendering, and beat and maltreated his tax-gatherers. Thereupon Hujr attacked them with an army drawn from Qais and Kinānah, and having seized their chiefs began to kill them by blows with cudgels, whence they were called “Slaves of the Stick”, عَبِيدُ الْعَصَا⁵. After having devastated their country, he banished the tribe to the hot and unhealthy region by the Red Sea called Tihāmah or Low-land, and swore that they would never be allowed to return to Najd. Upon this he was approached by ‘Abīd ibn al-Abras, to whom, with some other leading men of Asad, he had shown favour and exempted them from the common penalty, who recited before him a poem⁶, offering the humble submission of the tribe, and entreating that they might be allowed to return. Hujr, moved by pity, permitted them to come back after they had gone three days’ journey towards the coast. They set out on their way, and when they were one day’s journey from the Upland their *Kāhin*, ‘Auf son of Rab‘ah, speaking in the name of their tribal God, uttered a prediction that Hujr would be the first to be slain on the morrow. Thereupon the whole tribe rode tumultuously to the place where Hujr was encamped. He was surrounded there by his body-guard, the Banū Khaddān, belonging to the sub-tribe Banu-l-Ḥārith ibn Sa‘d of Asad, whose father had been exempted from the maltreatment to which the other chiefs of Asad had been subjected; they offered no resistance to their fellow-tribesmen, and ‘Ibā son of al-Ḥārith of Kāhil (another sub-tribe), whose father had been killed by Hujr, burst through the guards, pierced him in their midst with a spear, and slew him. ‘Ibā then incited the men of Qais and Kinānah, who had been in the following of Hujr, to plunder his camp; and the body of the slain prince was wrapped in a sheet and cast forth to lie in the public highway. ‘Amr ibn Mas‘ūd⁷, one of the

¹ *First Day of al-Kulāb*, 436.

² Agh VIII, 65—67.

³ See *Imra‘al-Qais*, Diw. LI, 3.

⁴ See *op. cit.*, *passim*, and especially p. 153.

⁵ Agh VIII, 68².

⁶ No XXIX of the *Dīwān*.

⁷ This man is named as one of the two boon-companions of al-Mundhir of al-Ḥirah, whose death the King ordered when drunken, and afterwards built over their graves the pillars called the *Gharīyāni*; see the legend of ‘Abīd’s death, and BQut., *Shi‘r*, 144¹³.

chiefs of Asad whom Ḥujr had favoured, is said to have protected his women and to have conveyed them to a place of safety.

Ibn al-Kalbī observes that a large number of the sub-tribes of Asad claim the glory of having slain Ḥujr. Those not belonging to Kāhil say that ‘Ilbā was not the actual slayer, though he was the chief of the conspiracy which compassed his death.

(2) The second version¹ is that of Abū ‘Amr ash-Shaibānī († 205), who relates that Ḥujr had news beforehand of the plot against him, and had sought the protection of ‘Uwair ibn Shajnah of the Banū ‘Uṭayr ibn Ka‘b ibn Zaid-Manāt of Tamīm for his daughter Hind and his family. He then received the Banū Asad when they gathered together, and announced to them that he was leaving them to themselves and departing. The men of Asad bade him farewell, and he then took his way to Khālid son of Khaddān, one of the Banū Sa‘d ibn Tha‘labah. There ‘Ilbā ibn al-Ḥārith of Kāhil overtook him, and exhorted Khālid to slay him, saying that Ḥujr would surely bring disaster upon them all if allowed to go free. When Khālid refused, ‘Ilbā picked up a broken piece of a lance with the spear-head on it, and with it pierced Ḥujr in the flank while he was off his guard, and so slew him. With reference to this the Asadī poet says:

“The broken spear-shaft of ‘Ilbā son of Qais son of Kāhil was the death
of Ḥujr while he was under the protection of the son of Khaddān”.

(3) The third version² is that of al-Haitham son of ‘Adī († 206), who says: After Ḥujr had placed his family in safety with ‘Uwair ibn Shajnah, he returned to his own people, the Banū Kindah, and abode with them for some time. Then he gathered together a great host against the Banū Asad, and advanced in pomp to attack them. The men of Asad were exhorted by their leaders to resist to the utmost, and they marched to meet Ḥujr. When they drew near his host, they fought vigorously in self-defence, their leader being ‘Ilbā ibn al-Ḥārith, who bore down on Ḥujr and pierced him with his spear and killed him. The Kindah were routed, among them being Imra‘al-Qais, who fled on his sorrel mare and escaped. The Asad captured several men of the family of Ḥujr and slew them, and they also gained much booty, as well as the women of Ḥujr’s household.

(4) The fourth³ narrative is that of Ya‘qūb ibn as-Sikkīt († 244), who says, on the authority of Khālid of Kilāb (a sub-tribe of ‘Amir b. Ṣaṣa‘ah), that Ḥujr had left the Banū Asad to visit his father al-Ḥārith, then sick of the illness of which he died; that he remained with him until his death, and then marched back again to Asad, sending on each day a camp ahead to make ready for him at the next halting-place. He had incurred the hatred of Asad by the severity of his rule and by his attacks on the honour of their women; and when news reached them of the death of al-Ḥārith they consulted together and resolved to make a venture for freedom. So when his advance

¹ Agh VIII, 66²⁰ ff.

² Agh VIII, 66²⁰ ff.

³ Agh *ut sup.*, p. 67⁴ ff.

camp reached the place where they were, Naufal ibn Rabī‘ah ibn Khaddān resolved to commit the tribe to a conflict by attacking the camp, which he did, plundering it, slaying its defenders, and taking possession of two of Ḥujr’s slave-girls (singers). The whole tribe then made common cause, and met Ḥujr at a place known to this day¹ as *Abraqa Ḥujr*, lying between two tracts of rugged ground where black stones and white sand are mingled together. It was not long before they prevailed against him, put to flight his companions, and took himself prisoner. They bound him in his tent, and then consulted together as to what they should do with him. Their *Kāhin* advised them to wait until he had consulted the omens, and went away to do so; whereupon ‘Ilbā, fearing lest Ḥujr should escape, induced his sister’s son, a boy whose father had been killed by Ḥujr, to slay him with a dagger in revenge. The boy, hiding the dagger, crept into the tent with the rest of the folk who had come to gaze on the prisoner, and suddenly, watching his opportunity, sprang upon him and stabbed him to death. An outcry was raised, but the Banū Kāhil (whose prisoner Ḥujr was) admitted the right of the boy to take vengeance for his father.

Of these four accounts the third agrees best with the testimony of ‘Abīd in his *Durān*²; see Nos. II. 27, IV, 6—20, VII (the whole), XVII, 12—18, XXVI, 11—13, Frag. 1; these passages are altogether inconsistent with the second and fourth. As regards the first, the doubtful poem No. XXIX is in favour of it; but this piece of verse gives the impression of being a composition of later date than ‘Abīd’s time (see the mention of the Resurrection in v. 11), and one cannot avoid a suspicion that it was the work of some enemy of the Banū Asad and favourer of the cause of Yaman (to which Kindah belonged) against Ma‘add (the ancestor of Asad). Such forgeries are frequently attributed to Ibn al-Kalbī in the case of stories dealing with Yamanite stocks and northern Arabs: *e. g.*, the forged verses³ ascribed to him by the author of the *Aghānī* concerning the contest between ‘Amir ibn aṭ-Ṭufail and Yazīd ibn ‘Abd al-Madān of the Bal-Ḥārith; also the verses he is said⁴ to have fabricated in order to cast discredit on Duraid ibn as-Ṣimmah, another champion of Hawāzin against the Bal-Ḥārith.

After the death of Ḥujr, the task of exacting vengeance for him devolved upon his youngest son Imra’ al-Qais; and in the *Kitāb al-Aghānī*⁵ there is a long account of the measures taken by him to this end. Seeking assistance in this pursuit of vengeance, in which he was opposed not only by his local enemies, but also by the gradually increasing influence over Northern Arabia of al-Mundhir, king of al-Ḥirah, he wandered from tribe to tribe, and gained the name by which he is known in Arabian tradition, “the Wandering King”, *الملك الضليل*. At last in despair he betook himself to the court of the

¹ See Yāqūt I, 81¹².

³ Agh. XVIII, 161, foot.

² It is also supported by BQut., *Shi‘r*, p. 43.

⁴ Agh. IX, 19, foot.

⁵ VIII, 67 ff.

Qaiṣar, whither — so the story tells — he was followed by an emissary from Asad, at-Ṭammāh, who set the mind of the Emperor against him by tales of an intrigue with the Emperor's daughter. The Qaiṣar is said to have sent Imra' al-Qais (who had been given a robe to assist him against Asad, and had started on his return to Arabia) a robe poisoned like that of Nessus in classical story. He put it on, and was speedily stricken with ulcers, of which he died on his way southwards at Ancyra (called by the Arabs Anqirah)¹. The manner of his death caused him to be called "the Man of the Ulcers", *ذو القروح*, by which name he is referred to by the poet al-Farazdaq in the first century of Islām. Nothing can be stated with certainty as to the date of the death of Imra' al-Qais, but, as Prof. Nöldeke conjectures², he probably died young, some time between 530 and 540 A.D. The Emperor of the time was Justinian I. We know from the Byzantine annals the dates of several events in the reigns of the contemporary Arabian Kings or Phylarchs, al-Ḥārith the Lame of Ghassān (529—569), and al-Mundhir of al-Ḥīrah (506—554), who held the northern borders respectively in the interests of Rome and Persia; but of events in the interior of the Peninsula we have information only from the tribal traditions, vague and confused, and chiefly connected with the poems composed by the tribal bards, which were collected, a considerable time after the establishment of Islām, by the humanists of the later Umayyad and early ‘Abbāsid reigns. These investigators, being ignorant of the Byzantine records, and having only the traditions to work upon, have constructed from them a chronology which cannot be reconciled with the facts stated in the former.

The territory of Asad lay to the south of the important settlement of Ṭaimā, to the east of the great south-north trade-route, now represented by the pilgrimage road from Ma‘ān to Medīnah, and to the west and south of the westward termination of the parallel ranges of Aja' and Salmā, the mountains of Ṭayyī³. The tribe⁴ was the northernmost of Ma‘add on the way from the south to Palestine and Syria; beyond it were the Yamanite tribes of ‘Udhrah, Judhām, and Balī⁴ along the trade-route, while to the east and north-east of them was the tribe of Kalb, also of Yamanite origin, in the depressions now known as the Wādī Sirhān and the Jauf: from these Asad was separated by a wide belt of sand-dunes (the modern *Nefūd*). The territory of Asad has

¹ I. Q. Diw. XXVIII.

² See article *Mo‘allakāt* in *Encycl. Britan.* 11th Edn., p. 634.

³ The name Asad, *أَسَد*, figures among the subjects of King Imra' al-Qais, whose tomb, bearing an inscription dated 328 A.D., is at en-Nemārah in the Ruḥbah east of the Ḥaurān; see Dussaud, *Les Arabes en Syrie avant l'Islam*, pp. 34 ff. This however may be a different tribe of the name, as Nizār, Ma‘add, and Madhḥij are also mentioned in the inscription, and these names belong to an earlier genealogical stratum than Asad b. Khuzaimah. This Imra' al-Qais (or Mar' al-Qais) was apparently an early Lakhmite king.

⁴ Lakhm is frequently mentioned by the old poets together with Judhām; e.g. in ‘Abd frag. 16. Balī lay partly to the west of the trade-route and the country of Asad, and still occupies the same region (see Doughty, *Arabia Deserta*).

been traversed by several European travellers. Doughty, in the spring of 1877, passed through it on his way from Madā’in Šālīh to Taimā and from Taimā to Ḥā’il. Euting and Huber journeyed through it in 1884. And quite recently Mr. Douglas Carruthers, who visited Taimā from the north in the winter of 1908-9, has described his experiences in the *Journal of the Royal Geographical Society* for March 1910. The scenery is varied. In the east and north are the ranges of Aja’ and Salmā, running NE. and SW., great granite masses; in the west are the upland sandstone and gravel regions adjoining the Ḥujj road, bearing good pasture in the spring, and having many watering-places. In the intermediate space are ridges and ranges of varying rocky heights, and to the south the great *Ḥarrah*s, or volcanic lava plains, not destitute of pasture or water; the largest of these is the *Ḥarrah* of Khaibar, formerly called the *Ḥarrah* of Ḍarḡhad¹.

‘Abīd belonged to the division of Asad called Sa’d ibn Tha’labah (b. Dūdān, b. Asad). His full genealogy appears to be: ‘Abīd b. al-Abraš (b. ‘Auf²) b. Jusham b. ‘Amir b. Mālik b. Zuhair (or Hiri) b. Mālik b. al-Ḥārith b. Sa’d b. Tha’labah. The tract where the Banū Sa’d dwelt is described in Bakrī³ as 16 miles on the way from Faid towards al-Kufah, on the skirts of the hill ‘Unaizah. Numerous places in this region are mentioned in the poems⁴. The description given of it shows that the settlement was not far from the modern Ḥā’il, and that the Asad *dārs* were much intermixed with those of branches of Tayyī⁵. The sub-tribe appears from No. XVIII to have suffered severe losses from the attacks of Ghassān under the energetic king, well-known at Constantinople, al-Ḥārith the Lame⁶. The opening of No. I speaks of their land as entirely desolate, and No. XVIII. v. 2, of the survivors being dispersed among the other divisions of the tribe. Contentions with al-Ḥārith are mentioned in other poems; and the geographical situation was such that Asad was the first independent tribe not of Yamanite origin which a ruler of Ghassān would encounter in an expedition sent to punish an invasion of the Roman border. Perhaps this division of Asad was engaged in the attacks already mentioned of Ḥujr and Ma’dikarib on the *Limes* in 497 and 501.

But the main historical bearing of the poems relates to the slaying of Ḥujr and the pursuit of vengeance by Imra’ al-Qais. Of the thirty poems in the *Diwān*, one (No. XXIX) is addressed to Ḥujr himself; Nos. IV, XII, XVII and XXX are addressed or refer to Imra’ al-Qais; in two besides those above specified, Nos. II (v. 27) and XXVI (v. 11), the death of Ḥujr is mentioned. Among the fragments at the end of the *Diwān* there are three (Nos. 1, 8, 10) which refer to the same event.

¹ See *Diwān*, XXX, 1.

² ‘Auf is perhaps the personal name of his father; *Abraš* means “suffering from leucoderma”, and is an epithet.

³ p. 718³ ff.

⁴ See Geographical index.

⁵ Prof. Littmann, in a paper published in the *Rivista degli Studi Orientali*, 1911, vol. IV, pp. 193-5, has shown that we have an epigraphic record of an expedition by al-Ḥārith to Khaibar in 567 A.D. This, of course, was long after ‘Abīd’s time: but he may have raided the country many times before.

Not only is 'Abd connected with Imra' al-Qais by these historical notices: there are evident signs in the compositions of the two poets that both handled the same subjects, and probably (before the feud arose) in friendly rivalry with one another. 'Abd's most celebrated poem, No. I, agrees in phrase and measure, as Dr. Hömmel pointed out in 1892¹, with a poem by Imra' al-Qais, No. LV in Ahlwardt's edition. This is the more remarkable, as the metre of both, a form of the *Basit*, is extremely rare, and so far as I am aware no other example of it has been found in the old poetry. There are other cases in which it is evident that both poets drew on the same stock of poetic phrases and subjects, or handled their themes in the same way; attention is drawn to these in the notes on the separate poems. It is scarcely necessary to point out that these historical references and coincidences of treatment furnish a very strong argument in favour of the genuineness of the poems, both those of the Asadite and those of the Prince of Kindah, in which they occur. We may well be sceptical as to the legendary details of the slaying of Hujr and the wanderings of Imra' al-Qais in his quest of vengeance, as handed down by tradition: but as to the main facts there does not appear to me to be any reason for doubt. Even the journey of Imra' al-Qais to ask the assistance of the Emperor at Constantinople, which at first sight seems improbable, is attested by a reference in 'Abd's poem No. IV, v. 19; and other evidence in favour of the truth of the story is yielded by the tradition which tells how the Prince, when starting on his journey to the North, made over for safe keeping to the Jewish chief as-Samau'al Ibn 'Adiyā a valuable stock of arms and armour, which the latter laid up in his castle of al-Ablaq near Taimā. When Imra' al-Qais died on his return journey, al-Ḥārith² king of Ghassān, as protector of the Roman border, appeared before al-Ablaq and demanded from as-Samau'al the mail-coats of Imra' al-Qais. The Jewish chief refused to surrender his trust, even though al-Ḥārith, who had captured his son when out hunting, threatened to put the boy to death before his father's eyes, and actually did so. The Ghassanide king, however, was unable to reduce the castle, and retired without accomplishing his purpose. The claim of al-Ḥārith was evidently founded on the fact that Imra' al-Qais had become a subject of Rome by seeking the Qaiṣar's help, and that he, as the representative of Rome, was entitled to his inheritance. This act of faithfulness on the part of as-Samau'al was celebrated in a famous poem³ addressed, some time early in the seventh century

¹ *Aufsätze u. Abhandlungen*, 52—92.

² According to BQut, 46^a, it was not the king himself, but his kinsman al-Ḥārith b. Malik, who besieged al-Ablaq.

³ The poem is in Agh. VIII, 82, BQut, *Shīr*, 139—40, Maidāni (Freyt.), *Proverbs*, II, 829; see Nöldeke, *Beiträge*, 58—64. Prof. Nöldeke, in his paper on as-Samau'al in the *Zeitschrift f. Assyriologie*, XXVII, 173, has expressed some doubt as to the story of the mail-coats, inasmuch as the Jewish chief

is represented by the poet as replying to the summons to deliver *أَتَيْتُ مَنَعَ جَارِي* but might not defence of the *jār's* property be spoken of as defence of the *jār* himself? See the analogous case of the arms and treasure of an-N'umān in the hands of the Banū Bakr, previous to the battle of Dhū-Qar.

A.D., by al-A‘shā of Qais to Shuraih, the descendant of as-Samau’al, about the genuineness of which there can be no doubt.

None of the poems in the *Dīwān* refers to Imra’ al-Qais as dead, and possibly ‘Abīd did not survive him.

Concerning the details of ‘Abīd’s own life we have, outside of his poems, no information. The stories that are told about him are manifestly legendary, and carry no authority. His first appearance as a poet is said to have been due to a vision¹ which he had, while asleep under a tree in the wilderness, of a heavenly messenger who put into his mouth a rolled-up ball of poems, and predicted that he would become a famous poet and the glory of his tribe. He is credited with having lived to a fabulous age, even as much as 300 years being mentioned². He is said to have visited the celebrated Hātim of Tayyī³ in the company of Bishr ibn Abī Khāzim and an-Nābighah of Dhubyān, while journeying to the court of an-Nu‘mān Abū Qābūs, the last Lakhmite king of al-Ḥirah. This is totally inconsistent with the other and better supported story, that ‘Abīd was put to death by al-Mundhir ibn Mā‘as-Samā, grandfather of an-Nu‘mān. Al-Mundhir met his death, as we know from the Byzantine and Syriac historians, in battle with al-Ḥārith of Ghassān in 554 A.D.; that year is, therefore, the latest possible date for the death of ‘Abīd, though how long before it he died we cannot say. An-Nu‘mān did not come to the throne till about 580 A.D. The picturesque legend of the slaying of ‘Abīd by al-Mundhir³ will be found at pp. 2—4 of the *Dīwān*; the best version of it is perhaps that in al-Qālī’s *Amālī*. The two pillars built over the graves of the two Asadite boon-companions of the King, upon which al-Mundhir daubed the blood of the first person who met his eyes on his Evil Day, called the *Gharīyāni* or *Ṭirbālāni*, were both pointed out in Ibn Qutaibah’s time⁴ at al-Kūfah (adjacent to the ancient al-Ḥirah). In Yāqūt’s Dictionary⁵ it is recorded that Ma‘n b. Zā‘idah, in the time of the grammarian Tha‘lab, found one of them crumbled away, but the other still standing.

Most of ‘Abīd’s poems are composed from the point of view of old age, and look back upon a youth which the poet depicts as one of gallant deeds in which he bore a valiant part. This seems inconsistent with the story of his having been a poor man, grazing a little flock of sheep and goats, when he first received his inspiration as a poet: and our MS, it will be seen, inserts some words⁶, not in the version of the tale as printed in *Ten Poems*, p. 159, to indicate that his poverty was due to his lavish generosity and the burdens he had borne on behalf of his kindred.

The rank accorded to ‘Abīd among the ancient poets was high. Muḥammad b. Sallām classed⁷ him in the fourth class of the *Fuḥūl*, together with Ṭarafah, ‘Alqamah b. ‘Abadah,

¹ See *Dīwān* p. 1.

² BQut, *Shīr*, 144³; Abu Hātim, *Kitāb al-Mu‘ammarīn*, 66.

³ Ibn Qutaibah (144⁴) stupidly attributes the deed to an-Nu‘mān.

⁴ *Shīr* p. 144⁴.

⁵ Yāq. III, 795¹⁰ ff.

⁶ *Dīw*, p. 2².

⁷ Agh. XIX, 84.

and ‘Adī b. Zaid; but the same passage tells us that that writer only knew among his poems the first, أَفْقَرُ مِنْ أَعْلَى مَلْحُوبٍ: on account of his antiquity his compositions were, it is said, in a state of disorder and confusion, and passing out of men’s memories (شعره مضطرب ذاهب), in spite of his great fame. The first poem is said by Ibn Qutaybah¹ to have been counted as “one of the Seven”, that is, of the *Muallaqat*: the critics probably valued it most for its didactic and moralizing character, which to our apprehension is not its chief merit: this, no doubt, caused ‘Abīd to be classified with ‘Adī b. Zaid, the townsman, in all other respects a very different personality. ‘Abīd was famous as a depicter of storms and rain: Yūnus ascertained from Dhū-r-Rumayh (who himself excelled in this subject) that he preferred Imra’ al-Qais to him: but he is classed with Aus ibn Ḥajar as a master in this style². Among his poems that survive are several dealing with storms³. Al-Farazdaq, in a celebrated passage enumerating his great forerunners in the art of poesy⁴, mentions him as one of those who “gave over to him their *qaṣīdahs* when they passed away”.

No information has reached us as to the scholar who first put together into a *Ḍiḥān* the surviving poems of ‘Abīd. From the observations of Ibn Sallām († 231) referred to above it would seem that when he wrote the شِعْرُ الْجَعْلِيِّينَ they had not yet been collected. Yet Abū ‘Amr ash-Shaibānī, that indefatigable gatherer-together of the old poetry, who died 20 or 25 years before (205, 206, or 213 are the dates mentioned), is referred to in our commentary no less than ten times⁵ as acquainted with several of the poems; he is also the authority for the version of the story of ‘Abīd’s inspiration as a poet with which the *Ḍiḥān* opens. Al-Aṣma‘ī († 213) and Abū ‘Ubaydah († between 208 and 211) are each cited in the scholia three times⁶, Khālid b. Kulthūm twice, Abu-l-Ḥasan al-Athram once⁷. But the authorities most frequently mentioned in the scholia for the interpretation of the poems are Ibn Kunāsah and Abu-l-Walīd. The former, who is last cited by name in the scholion to v. 2 of No. III, seems to be the Muḥammad ibn Kunāsah whose biography is given in Agh. XII, 111–115. He was a man of Asad, belonging to the sub-tribe of al-Ḥārith b. Tha‘labah (brother to ‘Abīd’s ancestor Sa‘d b. Tha‘labah), and lived at al-Kūfah, where large portions of Asad appear to have settled in the Umayyad and early ‘Abbāsīd period; he was a sister’s son⁸ of the celebrated early Ṣūfī Ibrāhīm ibn Adham, on whom he wrote a *marthiyah*. The date

¹ *Shīr*, 144¹¹.

² BQut. *Shīr*, 41¹ ff.

³ Nos. VI, XXI 9–11, XXIII 1–7, XXVIII 6–15, Frags. 6 and 12.

⁴ Naq. No. 39 vv. 51–62 (pp. 200–202); ‘Abīd is mentioned in v. 55 together with a contemporary, Abū Du‘ād of Iyād.

⁵ 9¹⁴ (سَمِعْتُ حَمِيدَ بْنَ لُحَيْمٍ), 16¹¹, 25⁴, 29¹¹, 31⁴, 50⁷, 51¹⁴, 55¹⁸, 56³, 59³.

⁶ Al-Aṣma‘ī 11¹, 41¹¹, 52¹; Abū ‘Ubaydah 41¹², 52¹, 59³.

⁷ Khālid 41³, 52²; al-Athram 37²⁻³.

⁸ Or first cousin: Agh. XII, 113⁴.

of Ibn Adham's death is put by Jāmi in the *Nafaḥāt al-Uns* as 161 or 166. Ibn Kunāsah is also stated to have been a hearer of the traditionist al-A‘mash, sometimes cited in the *Lisān al-‘Arab*, a client of the Banū Kāhil b. Asad at al-Kūfah, who died there in 147 (or 148 or 149). Abu-l-Walīd of the scholia, who is also mentioned in Hibat-allāh's commentary in the *Mukhtārāt*¹, has not been identified. He may possibly be the Abu-l-Walīd Isā b. Yazīd b. Bakr b. Da‘b of the Banu-sh-Shuddākh of Kinānah, mentioned in the *Fihrist* (p. 90²³)² as a genealogist and traditionist; his father is there said to have been well acquainted with the traditions and poems of the Arabs. The many citations of ‘Abīd's poems in the works of Jāḥiḍh († 256) are good evidence of the existence of the *Durān* (or the poems composing it) early in the third century, while Ibn Qutāibah († 276) attests its currency later in the same century. Twelve of ‘Abīd's poems are contained in the collection called *Mukhtārāt Shu‘arā’ al-‘Arab*, made by Hibat-allāh b. ash-Shajarī († 542), of which the autograph exists in the Khedivial Library at Cairo, and was lithographed there in 1306 H.

The commentary attached to the poems bears no name and has no preface explaining its *provenance*. It is evidently of *Kūfī* origin³, and the authorities cited in it (Abū ‘Amr and Ibn Kunāsah) belong to that school. The notes contained in it (or some of them) appear to have been originally written in the margin of the verses; in binding the copy of which our MS. is a transcript some of these notes had had their ends pared away by the binder, and the scholia are thus incomplete (see, *e.g.* II, 2, 3, III, 8, etc.). The author of the commentary sometimes makes serious mistakes, and cannot have been a scholar of any eminence: see, *e.g.*, as to grammar, the scholia to IV, 12, and V, 11; as to the meaning of words, the scholia to I, 29, VI, 1, and XII, 12; as to matters of fact, XX, 8. The notes are often insufficient, avoiding real difficulties, and contain many useless repetitions. On only five⁴ occasions are verses from other poets cited in illustration of words explained. The last three poems of the MS, offering many problems for solution, have no commentary whatever.

This indifferent text, in what was probably a poor original, badly written and often destitute of vowels and diacritical points, has been transcribed in our MS. in a manner which frequently shows the grossest ignorance and carelessness. If one of the poems contained in the *Mukhtārāt* be compared with our text and the differences noted, this will be seen at a glance. The scribe was a Maghribī, probably of Spain, and as all the four *Durāns* are in the same hand, the date of the MS. was about 430 (see colophon to *Durān* of ‘Amīr b. at-Tufail). The original of our MS. was also written in the Maghrib, as is plain from such corruptions as *وَاسْتَكَلَّ عَيْنِي* for *تَحْتَنِي* in p. 1, l. 5: only a

¹ See note to No. XIII, v. 11.

² He is also mentioned in BDuraid 406¹¹.

³ See scholion to No. XXI, v. 12.

⁴ al-A‘shā 7⁶, Zuhair 17², Labid 10¹¹, 22², Ka‘b b. Zuhair, 20¹⁶.

ذ with the *markaz* slanting backwards as in Maghribi writing could have been confused with د. Our Maghribi transcript, frequently without diacritical points and almost always without vowels, passed into the hands of a possessor in the East, and was by him supplied with both in a fashion which shows that he had often not the faintest idea of the meaning. In the Maghrib ذ indicates *qāf* and د *fē*; the oriental arabist supplied wanting points after the fashion current in the East, using ذ for *qāf* and د for *fē*. The confusion which results is extraordinary¹.

With such a MS. only to work upon, it would have been hazardous in the highest degree to attempt a reconstitution of the text, but for the fact that a great portion of the poems included in the *Diwān* occurs elsewhere. Of the 24 poems contained in the MS., no less than 23 are cited, in whole or part, in other works. The 24 poems contain 462 verses, and of these 279 are found elsewhere, so that for only 183 are we left unaided to the guidance of the MS. It is true that many of these present serious difficulties; but, with the help of parallel passages in 'Abid's other poems and the ancient poetry generally, it is possible to offer a text which seems plausible, and does not differ materially from the readings of the MS. In printing, I have not thought it necessary to mark trifling departures from the MS., such as the supply of wanting points, or the correction of obvious blunders in supplying them committed by the second possessor; if every change of the kind had been indicated the notes would have become intolerably bulky; but I believe that I have shown all important differences between the text adopted and the MS. For the last three poems, which are entirely without a commentary, and, out of 71 verses, contain only seven which are cited elsewhere, a photographic copy of the MS. is offered for comparison.

The question of the authenticity of the poems is one which will naturally be regarded by different persons from different points of view. It is quite certain that the poems of pagan nomadic Arabia were not transmitted in writing, but orally. The odes recording the triumphs of a tribe were its most precious possession, and were handed down from generation to generation. Besides this general knowledge, spread throughout the tribe, there was also the special institution of the *rāwī* or transmitter, whose business it was to guard the deposit of poetry committed to his memory. In an age when writing was not used except in towns and for special purposes, the art of memory was much more actively cultivated than it is in modern times; and there is nothing to surprise us in the transmission of poems in this manner for two or three hundred years².

¹ The four pages of *facsimile* included in the *Diwān* enable these remarks to be verified.

² It has often been pointed out that the conservation of the ancient Indian literature, during the centuries before writing came into general use, affords a still more striking example of the achievements of human memory.

It is natural to suppose that in the process of such transmission the poems suffered some degree of change. Words of equivalent meaning would be substituted for others: infirmity of memory would lead to the dropping of verses, the shifting of arrangement of lines, the supply of parts forgotten by other phrases extemporised by the reciter: such phenomena are common everywhere. Yet, when we examine the poems themselves, we find sufficient evidence of individuality of character to warrant us in concluding that there is no difficulty in holding that they are in the main the work of the authors to whom they are ascribed. The seven *Mu‘allaqāt*, for example, are all highly individual and characteristic poems, and set before us seven very distinct personalities. The same is the case with the remaining three poems (by al-A‘shā, an-Nābighah, and ‘Abīd) which have by different judges been reckoned among the *Mu‘allaqāt*. Characters like Imra‘al-Qais, Zuhair, Labīd, an-Nābighah, al-A‘shā have communicated their own stamp to their poetry, and it would be a most fantastic view to take that the main part of the poems attributed to them was fabricated in a later age, by scholars who lived under totally different conditions, in a world which had radically changed from the days of the nomadic life of desert Arabia.

Another reason for holding that the ancient poetry is entitled to be received as, on the whole, genuine and not fabricated is that it is presupposed by the poetry of the first age under Islām. The famous poets of the first century, — al-Farazdaq, Jarīr, al-Akhṭal, Dhur-Rummaḥ, — carried on without a break the tradition of the poets of the pagan time. Besides the personal references which they make to them, they use their poetical stock-in-trade over and over again, elaborating the same themes in the same way, improving, modifying, adapting, but still carrying on the same tradition¹. There can be no question that we possess the genuine works of these poets, who lived in an age when writing was generally used for recording poetical compositions, though oral recitation was still the method of producing them to the public.

A third reason is that the ancient poems abound in words which were not intelligible to the scholars who first subjected them to critical examination; they belong to an older stratum of language, and had passed out of current use when the poems were written down and put together into *Diwāns*. Any one familiar with the ancient commentaries (which form the material from which the great lexicons were afterwards compiled) must be aware that the commentators — who differ greatly among themselves — arrived at their explanations of difficulties by comparing one passage with another, by argument and discussion, and not to any great extent by reference to the living speech, which no longer contained the words of which the meaning was sought. The lexicographical literature is entirely founded upon the ancient poetry and the

¹ This point is very well illustrated by many passages in BQut’s *Shīr wa Shu‘arā*.

language of the Qur’ān and the Traditions of the Prophet, and it assumes the genuineness of the former just as much as it does that of the latter.

Bearing these considerations in mind, let us examine the poems and fragments attributed to ‘Abīd. We find that they consist to a large extent of the preludes (*muṣab* or *tashbib*) to longer odes, thus exhibiting the work of the professional and practised poet. These passages must have been preserved because they were admired. Twenty-three out of the thirty pieces of the *Dīcān* have the opening verse with its double rhyme, and the geographical indications which show the tribe and subtribe to which the poet belonged. These indications recur from one poem to another, and prove that the author was a man of Sa’d ibn Tha’labah, a sub-tribe of Asad, in whose territory the places named are found. The poems contain references to events of ‘Abīd’s time — the slaying of Ḥujr, the great feat of arms of which the tribe made its boast, and the resistance to Ghassān and their king al-Ḥārith the Lame. All these are consistent with ‘Abīd’s authorship. In some cases (as for instance the reference to the conflicts with ‘Amir at an-Nisār and with Dārim at al-Jifār, in No. II, vv. 18, 19, if these events are correctly placed by tradition after the battle of Shīb Jabalah) verses referring to events subsequent to ‘Abīd’s time have apparently been taken up into his poems from the compositions of other tribal bards.

The language of the poems displays a strikingly individual character. Below will be found a list of words which occur more than once, and seem to be favourites with the poet: —

أُولَئِكَ, “those who”: VII, 12; XX, 18; XXII 1.

أَعْلُ الْقِيَابِ “owners of costly tents”, of his tribe: XXV, 10; XXVII, 5; XXIX, 2.

أَعْلُ الْجَرْدِ “owners of shorthaired horses”: IX, 2; XXV, 10; XXIX, 3.

أَنِيسَ “kind”, of a woman friend: III, 4; أَوَانِسُ, of women, VII, 24; X, 2; XV, 14:

أَنَسَ XXI, 5; XXIV, 11.

دَجَجَ of rain, “to pour vehemently”: XI, 7; XXIII, 2.

الْجَمِيعَ “the whole tribe dwelling together; V, 4; XV, 2; *id.* 5.

تُجَلْجِلُ “a thundering cloud”; IV, 3; VI, 1.

حَرَقَ الْبَوَارِقِ “glowing with lightning flashes”: IV, 3; *r. l.* حَرَقَ الْبَوَارِقِ “quick in its flashes”: see حَرَقَ بَرَقِيَا in XXI, 10, and commentary.

خُرْصَ “spear-head” (or “spear”): II, 21; V, 12; XIII, 16.

خَلَّلَ “sword-sheaths painted with patterns”: tent-traces compared to them: III,

6; خَلَّلَ *id.*, XI, 3.

دَابَّةٌ “a desert”: XXI, 12; also الدُّو XXII, 12; الدَّيِّ XXI, 14.

دَيْمُومَةٌ “a desert”: XII, 13; XXI, 12.

دُحَّحٌ (clouds) “bearing heavy burdens” (of rain): XXIII, 2; قَلَّاحٌ *id.*, XXVIII, 4.

أَذَاعَ “he dispersed”, “scattered”: IV, 3; XVIII, 2.

شَدَائِرُ رَجَبٍ “a shower in Rajab” (winter): XVI, 3.

ثَيْلَةُ رَجَبٍ “a winter night”: XIX, 10.

رَيْقٌ “firstling”, of rain: XXI, 10; XXVIII, 9.

سَيْسَبٌ “desert”: I, 38; XI, 33 (but سَيْسِبُسٌ, XV, 2).

مَسَرِبٌ “pastures”: IV, 4; XIX, 4.

مُشِيحًا “hastening”: I, 27; read يُشِيحُ for يَسِيحُ in VIII, 10.

عَدَفٌ. of horses treading on a dead warrior: IV, 10, 14; of lions standing at gaze, X, 19.

عُقَبٌ “eagle”, for standard: II, 21; VII, 22.

عَوَمُ السَّفِينِ “ships sailing”: VIII, 5; XIII, 3.

غَابٌ “thickets”, or perhaps a proper name: I, 30; XXII, 18.

قَدْ أَتَرَكُ الْقُرْنَ “I leave my antagonist” (lying): VIII, 12; XXV, 11.

قَلَصِمِي “gird thyself”, addressed to a she-camel: X, 7; بَلَّصَتْ, of the same XV, 11.

قَفَا “the back”, of a place: قَفَا حَيْرٍ I, 3; قَفَا شَرَفٍ XII, 3; قَفَا ذَيْلٍ XIII, 2.

رُجَبِيْنٌ “silver”: XI, 7; XIII, 11 (footnote).

تَلَفَّ ضِرَامَهَا بِضِرَامٍ “the north-wind wraps him round”: I, 31; تَلَفَّ ضِرَامَهَا بِضِرَامٍ IV, 17.

أَمْثَالِي “those like me”: V, 4; XI, 14; XV, 1.

مُرَانُ الْوَشِيحِ “spears”: II, 5; XVI, 6.

مَتَّ حَاجِبِيكَ “frowning”: XI, 11; *cf.* XIII, 8.

مَبَاةٌ، مَبَاةٌ “gazelle, gazelles”, for women: V, 15; XI, 10; XXI, 6; XXII, 1 (*cf.*

سَرَبٌ مِنْ ضَبَاةٍ VIII, 14).

نَاعِمَةٌ “soft, gentle”, epithet for a woman: V, 15; XII, 5; XXI, 6.

ذَاعِلٌ، ذَاعِلٌ “thirsting” (spears): II, 27; VII, 10; XXVI, 14.

عَدَاَ، عَدَاَ for a change of subject: V, 9; VII, 15; XXI, 12.

عَمَى. Asadī idiom for عَمَى I, 29; V, 16.

أَوْجَرْتُ “I pierced” (with a spear): V, 12; XXV, 12.

The themes in the several poems exhibit a uniform manner of dwelling upon the

same subjects. Thus, No. XIII takes up the same theme as No. XI, and we find it again in No. XXVIII, vv. 1—5. In the *Mufaḍḍaliyāt* there is a poem (No. IV) by a fellow-tribesman of ‘Abīd’s of the next generation, al-Jumaiḥ (otherwise called Munqidh) ibn aṭ-Ṭammāḥ, which deals with the same subject in a manner which recalls ‘Abīd’s: al-Jumaiḥ, who speaks of himself as an old man (v. 3), was killed at Shīb Jabalah. His father aṭ-Ṭammāḥ is mentioned by Imra’al-Qais (XXX, 13) as a contemporary enemy, and the worker against him with the Qaiṣar. Again, No. IV, 6 ff., is repeated in No. VII. The various passages describing storms have striking resemblances in treatment (see notes *in loco* against each).

Again, the poems contain passages which are not intelligible because the explanation has been lost, or lines have been omitted which would have made things clear; such cases are Nos. II and XIX, 16—17. A good many words are of doubtful or unknown meaning; but in view of the badness of the MS. it cannot be said in these cases exactly what the reading should be.

On the whole, there seems to be no reason to doubt that the majority of the poems are rightly ascribed to ‘Abīd. Questionable (for reasons indicated in the translation against each) are Nos. XX, XXIII, XXIV, XXIX, besides parts of No. II; while moralizing phrases having an Islamic colour, which appear in No. I and some other passages, may be additions by later hands. Of the fragments in the Supplement some are obviously fabricated or wrongly assigned to ‘Abīd, *e.g.* Nos. 3, 4, 5, 10, 11, and 16; the remainder may possibly be genuine.

The style of ‘Abīd is natural and easy, and does not exhibit the *curiositas (takalluf)* which later became fashionable. The poems for the most part (where not corrupt) present few difficulties in translation. In some of the renderings offered an attempt has been made to imitate the original metres; this has entailed a little freedom of handling, but it is hoped that it will be found that the sense has not been inadequately conveyed.



‘ABĪD.

TRANSLATION.

I.

The poem opens with a picture of desolation. The poet's tribe has been spoiled and scattered, many slain and others dispersed. The occasion may be the attack by al-Ḥārith the Lamē, king of Ghassān, referred to in No. XVIII (where Madhānib = our adh-Dhanūb, and "the sides of Ḥibirr" = our Qafā Ḥibirr). The poet is already old (v. 11), and has seen the vicissitudes and vanity of things, on which he moralises (vv. 12—24). Among these reflections Tibrīzī's version of the poem interpolates, after our v. 23 (which itself may be an interpolation of Islamic times), the following two verses:

In God is all good attained to:

the doctrine that He is made up of separate Persons(?) is foolishness.

God has no partner:

He knows all that men's hearts hide.

The second hemistich of the first verse may perhaps be directed against the doctrine of the Trinity, if we understand ^{بَعْضُ} as equivalent to ^{تَبَعِيضُ}. On the other hand, it is possible to take the clause more simply, as meaning "in *certain statements* (that are made about God) is foolishness". In any case the passage is clearly polemical. ^{تَلْغِيبُ} is an unusual word.

The absence of these verses from most versions of the poem, and their irrelevance to the subject, seem decisive against their authenticity; their case differs widely from that of the religious passage in Zuhair's *Mu‘allaqah*, vv. 26—28, which is essential to the argument.

The poet then recurs to memories of his youth — journeys undertaken through dangerous regions (25, 26), on a she-camel, compared for swiftness to a wild ass (30) or a young oryx (31). Then he passes to expeditions on his war-mare (32—34), which is the subject of comparison in the last section of the poem (35—45), containing the famous description of the Eagle and the Fox. The proper termination of the ode has probably been lost, and there may be gaps elsewhere: *e.g.*, between vv. 24 and 25, or after vv. 30 and 31, where we should expect the similes to be further developed.

- (1) Malḥūb is desolate, all its folk gone,
and al-Quṭabīyāt and adh-Dhanūb,
- (2) And Rākis and Thu‘ailibāt,
and Dhāt-Firḡain and al-Qalīb,
- (3) And ‘Ardah and Qafā-Ḥibirr —
no soul is left of them there.
- (4) If they have gotten in exchange for their folk the wildings,
and the things that have happened have changed their aspect,
- (5) ‘Tis a land to which Death has become the heir
— all those who dwelt there have been spoiled and scattered,
- (6) Either slain by the sword or dead and gone —
and grey hairs are a shame to him who shows them.
- (7) Thine eyes stream with the flowing tears,
as though their tear-ducts were a waterskin full of holes,
- (8) Old and worn out, or a torrent swiftly flowing,
from ‘ a hill which high cliffs gird round about,
- (9) Or a brook at the bottom of a valley
with water rushing along between its banks,
- (10) Or a runnel under the shade of date-palms
— its water murmuring as it hurries along.
- (11) Thou thinkest of youth and love; and how canst thou dally —
how, when grey hairs have already warned thee?
- (12) If these lands be changed and their people vanisht,
they are not the first, nor is there cause to marvel;
- (13) Or if the broad strath be desolate of them,
and Famine and Drought have come there to dwell —
- (14) All that is pleasant must be snatched away,
and every one that hopes must find his hope belied;
- (15) Every master of camels hands them on to an heir,
and every one that gathers spoil is spoiled in turn.
- (16) Every one that is absent may come again,
but the absent in death returns no more.
- (17) Is the barren like to the fruitful womb,
or the lucky raider like him that gets no spoil?
- (18) Be happy with what thou wilt: oftentimes the weakling
comes to his goal in spite of weakness, oft is the skilful cheated.
- (19) Men cannot save by preaching him whom Time
teaches not, and vain are all attempts to make wise;

¹ Adopting Tibrizī's reading *min haqibat* instead of that of our MS.

- (20) There help only natural gifts of judgement —
 how often has a friend become a hater!
 (21) Help thou a land while thou dwellest therein,
 and say not — 'I am a stranger here';
 (22) Ofttimes the stranger from afar becomes the nearest:
 often the nearest kinsman is cut off and becomes strange.
 (23) Whoso begs of man, meets but refusals:
 but he that prays God is not rejected.
 (24) Man as long as he lives is a self-deceiver:
 length of life is but increase of trouble.

* * * *

- (25) Yea, many the water, long lonely ¹, have I visited
 — the way to it perilous, through dry deserts;
 (26) The feathers of doves lay about its borders:
 there the heart fluttered in its fear.
 (27) I have passed on to it swiftly at dawn,
 my comrade a great she-camel, fleet of foot,
 (28) Swift as a wild ass, strongly knit her back-bone,
 with withers rounded and smooth like a sand-hill;
 (29) Her seven-year tooth has given place to a nine-year tush,
 she is not too young, nor yet too old;
 (30) She is like one of the wild asses of Ghāb,
 dark-hued, with scars of fight on the sides of his neck;
 (31) Or a young wild bull that digs up the *rukhamā* ²,
 wrapped round by the North-wind blowing shrilly.
 (32) Long since was that; and I see myself again
 borne along on a tall long-backed fleet mare,
 (33) Her frame closely knit joint to joint,
 her fore-lock parting broadly to show her forehead,
 (34) Smooth as oil in her motions, with veins unfevered,
 lithe in her build, her limbs moving easily.
 (35) She is like an eagle, swift to seize her quarry —
 — in her nest are the hearts of her victims gathered.
 (36) Night-long she stood on a way-mark ³, still, upright ⁴,
 like an old woman whose children all are dead;

¹ Literally, "altered for the worse, covered with slime and stinking, from long standing unvisited".

² Perhaps the wild narcissus: a bulbous plant with a white flower. The Arabs use words applicable to the bovine kind of the *Oryx beatrix*, the white antelope of the deserts.

³ A cairn of stones, or (as otherwise explained) a small hill.

⁴ Also rendered "fasting", which is perhaps the proper signification ("tormented" [by hunger]).

- (37) And at dawn she was there in the piercing cold,
the hoar-frost dropping from her feathers.
- (38) Then she spied on the moment a fox far off —
between him and her was a droughty desert:
- (39) Then she shook her feathers and stirred herself,
ready to rise and make her swoop.
- (42)¹ He raised his tail and quailed as he saw her —
so behaves his kind when fright possesses them:
- (41) She rose, and swiftly towards him she sped,
gliding down, making for him her prey.
- (40) He creeps, as he spies her coming, on his belly:
his eyes show the whites as they turn towards her.
- (43) Then she swoops with him aloft, and casts him headlong,
and the prey beneath her is in pain and anguish,
- (44) She dashes him to earth with a violent shock,
and all his face is torn by the stones.
- (45) He shrieks — but her talons are in his side:
no help! with her beak she tears his breast.

II.

This is a difficult poem, because we do not know the circumstances of its composition, and the text appears to be in places defective, corrupt, and interpolated. Jadilah is a division of Ṭayyī², and Asad, who lived closely intermixed with Ṭayyite tribes², were generally on good terms with them, though no doubt causes of quarrel arose from time to time. Later, their relations were embodied in a formal alliance, and Asad and Ṭayyī² were known as the *Aḥlaf*, or Confederates, Ghatafān being subsequently admitted to the league³.

Jadilah is depicted as assembling to attack Asad, in spite of unfavourable omens (1—4): in the attack three warriors of Asad were slain (vv. 5, 7). The meaning of v. 6 is obscure, and had probably been forgotten when the poem was written down. But if Asad had received these wounds, on a former occasion she had inflicted on Ṭayyī² severe loss (7, 8). The place of vv. 9—11 in the poem is uncertain, and the meaning doubtful: perhaps the text is corrupt. In vv. 12—17 the forces of Asad are described, and in vv. 18—26 former triumphs are recalled — at al-Jifar against Dārim, a sub-tribe of Tamīm, and at an-Nisār against ‘Amir b. Ṣaṣa‘ah. But these lines must be interpolations if the rest of the poem is

¹ Adopting the order of verses in Tibrizi. In v. 42 read حَشِيشًا for حَسِيسًا, which is a misprint.

² Bakrī 718—19.

³ See Zuhair, Mu‘all. 26; BQut *Sh‘r*, 145¹⁴; Naq 238¹³ ff.

by ‘Abīd, as the battles of an-Nisār and al-Jifār were fought after the Day of Shī‘b-Jabalāh, and this was long after ‘Abīd’s time¹. In v. 27 the slaying of Hujr is referred to. In v. 28 the “Confederates” are said in the scholion of the *Mukhtārāt* to be Fazārāh, a sub-tribe of Ghaṭafān, but it seems more probable that Jadilah is meant, as our commentary alleges; the second hemistich appears to imply that further prosecution of the quarrel will be disastrous, and lead to many funerals and the loss of many valiant defenders of the cause of their tribe.

- (1) I have been told that the Sons of Jadilah have been gathering together
armed men from mount Salīnā against us, and assembling for war;
- (2) And yet there had appeared to them — though they took no omen from it —
a buck-antelope coming from behind like a saddle-pad, having one horn
broken;
- (3) And the father of a brood², over his featherless black nestlings in a dry
broken tree,
bending in the direction of the north, croaked at them.
- (4) Yet they passed on by all these (evil omens) towards us,
galloping and ambling, and when they approached
- (5) They assailed us with a forest of spears; and nought couldst thou see,
after the spear-points, but the veins that spouted blood.
- (6) And they took in exchange for their God, Ya‘būb an idol —
be still, Jadilah, and restrain yourselves!
- (7) If ye have slain of us three warriors,
truly those slain at Sāhūq³ were a mighty host!
- (8) And those that fought there gained praise and honour for their tribe and kin,
when long was the day to them, and the blamers blamed them.
- (9) As for me, I am a man who has no brother in mankind,
to be glad with in his gladness, or angry when men anger me;
- (10) And when thou desertest thy brother, or any man his(?),
then thy brother perishes, and thou also art in danger of destruction.
- (11) So let the singing women lament over their heads:
of their wine but a remnant is left, and⁴

¹ It appears, however, from Naq 239^{e-7}, that the Ribāb (Dabbah, etc.) asserted that the battle of an-Nisār preceded that of Shī‘b-Jabalāh. This does not, however, seem to be correct.

² I. e., a raven.

³ This cannot be the Day of Sāhūq mentioned in the *Kāmil* of Ibn al-Athīr, I 483, which was long after ‘Abīd’s time, and between Dhubyān and ‘Āmir b. Ṣa‘ṣa‘ah; it was probably the fight mentioned in a verse of al-Kumait’s quoted in Bakrī 767¹⁰, in which the two chiefs of Kindah called “the Two Falcons”. *al-Ajdalānī* (see *post*, No. XVII, 7), were slain.

⁴ The meaning of the word مَحْنَبُ is not known: the reading may be corrupt.

- (12) Nay, there is no avoiding the encounter of noble knights
— when they are called to an alarm, at once they ride forth.
- (13) High-nosed are they, and the sheen of their helmets' crests
is like a fire kindled on a tall mountain top;
- (14) There bear them white camels whose saddle-straps creak,
with deep-sunken eyes, as walk forth a herd of white oryx.
- (15) They have taken with them in their saddle-bags mail-coats of iron,
and among them are steeds led alongside, with white patches in their
sides (where the rider's heel smites),
- (16) All of them with well-knit muscular backs, slender of leg,
rendered lean and spare by long leading and weariness;
- (17) And many a fleet mare, like a wolf spare and thin,
bestriden by a lion with thick strong neck, and shoulders broad and stout.
- (18) And truly in time gone by we have lighted in al-Jifār for Dārim
a fire whereof the birds of ill-omen croak their rede.
- (19) And long ago in an-Nisār we made ready for ‘Āmir
a Day there for them most grievous, full of disaster;
- (20) Yea, we gave them to drink of a bitter cup
wherein was poison well steeped — they must quaff it!
- (21) With a host full of clamour — the place was too strait for them:
their eagle¹, on the head of a lance, fluttered like a tumbling bird.
- (22) And in sooth news came to us from Tamīm that they
were sore distress and wrathful at the slain of ‘Āmir;
- (23) Be thy father's nose rubbed in the dust! — I care not:
a light thing is it to me that they are not content.
- (24) And that morning that our horse came down on al-Jifār with lips drawn
back for fight,
their vanguard with forelocks flying, lean and spare of limb —
- (25) When they saw us — and already the javelins were in their midst,
and the horses now showed forth, now were hidden in the welter of dust —
- (26) They turned and fled, and our steeds wheeled in their tracks,
driving their rout, and we set upon them with the sword, and they
came together again.
- (27) Ask concerning us Hujr son of Umm Qatāmi, what time
the thirsting tawny spears day-long made sport of him.
- (28) Patience for what was done in the past by our confederates
— musk² and washing of the heads with mallow mixed together.

¹ *I.e.* their standard.

² *I.e.* the perfumes used at funerals, and the washing of the corpses for burial.

- (29) Let him bewail them whose women without ceasing
on the day of battle cry — “Where is now our refuge”?

III.

A fragment, containing first the description of former abodes where the poet had accompanied with Mayyah. Notice the reference to painted parchment from al-Yaman in v. 6. Then follows (7—12) a description of a camel journey, ending in a watering-place at Linah, a famous locality for wells and springs (Yāqūt IV, 375—6).

- (1) Empty of Mayyah are the torrent-beds of Khabt,
and Lubnā of Faiḥān, and the water-courses of the foot-hills,
- (2) And al-Quṭabīyāt, and ad-Dakādik, and al-Haij,
and the upper part of its hollow plain of soft sand,
- (3) And al-Jumud that guards the path from crookedness¹,
and the flats of the long sand-stretches, and the rolling dunes,
- (4) And at-Talb, and the margin of Tabālah, — no sign
of the Friend there — what have they done with her?
- (5) What the burying winds have left of her traces,
and the years now spent that have sped so swiftly away,
- (6) Is like the finest painted parchment², whose makers spared no pains,
on pictured boxes of al-Yaman, or the painted sheaths of swords.

* * * * *

- (7) Brave camel of mine! I arrayed her in saddle
and girth-straps — spare her frame, great as a male;
- (8) She speeds swiftly through deserts and waterless sands,
what time Canopus glows, bursting suddenly on my sight.
- (9) Good luck to her and her fellow³ who bears her company!
he hurries through the land, desolate as it is, and the way unknown.

¹ *I. e.* acts as a way-mark so that the traveller does not go astray.

² The word قَصِيم properly indicates the painting, or perhaps embroidery, in the parchment, rather than the parchment itself: see ‘Alqamah’s verse in Bakrī 505², and an-Nābighah XVII, 5 (Ahlw. reads حَصِير, but LA XV, 389¹² قَصِيم); the *ṣawānī* are always women (Nöldeke).

³ *I. e.* himself.

- (10) He brought her down to drink at Līnah, but on the way thither
no salt pasture did she find — mountain brooks feed its spring ¹.
(11) God send blessings on its water, and on that
which shines in the sun thereof as though it were honey:
(12) Water in an over-curving rock, that is safe from the well-picks ²
— a mountain defends it in the midst of a wilderness.

IV.

Vv. 1—5 are the usual introduction; the next section of the poem begins abruptly, and probably something has dropped out between vv. 5 and 6.

Vv. 6 to 20 are addressed to Imra’ al-Qais. Twice ‘Abīd refers to lamentations by Imra’ al-Qais over the slain *of Asad* — here (v. 7) and again in No. VII, 3; this point is not explained in the traditions regarding the death of Ḥujr and the pursuit of vengeance by his son. The death of the Prince is described (8, 9), and the host of the slayers (10—17); they have routed Kindah (18). Imra’ al-Qais has given out that he will seek help from Caesar (19), at which the poet shouts his defiance (20).

- (1) Now has Kubaishah gone to dwell in the hollow of Dhāt Ru’ām,
and effaced are her camping-places in the lowland of Barām;
(2) All her landmarks are blotted out, and the tearing winds
and the long lapse of days have swept away her traces
(3) Until they have dispersed them utterly — these, and the many thunder-clouds,
gleaming with lightning flashes, their rumbling never still;
(4) An abode where now the large-eyed wild kine ³ graze quietly:
they roam through its pasture-places together with the gazelles.
(5) Yet time was when there dwelt there one the moisture of whose lips
was like a clear pool of water among rocks, the best of it mixed with wine.

* * * * *

- (6) O thou that threatenest us with terrors because of the slaying of thy Chief,
Ḥujr — thy hope is but an empty dream!
(7) Weep not for us in thy folly, nor for our lords —
turn thy cries and tears towards the son of Umm Qaṭāmi ⁴,
(8) Ḥujr — the morning that our spears pierced him one after another,
in the low ground between the waterless plains and the hills;

¹ or — “between her and it are mountain-brooks”.

² *I.e.* a natural spring, out of rock too hard to be dug with picks: its water therefore is pure and fresh.

³ See *ante*, p. 19, note ².

⁴ See al-Ḥārith, Mu‘all. 76.

- (9) The shafts moved up and down in the thrust, all pointed at him,
some aiming, others withdrawn, covered with blood;
- (10) And the horses stood there over him, as though they were
tall palm-trees, their fruit far out of the reach of the gatherers¹ —
- (11) Horses that vie one with another in speed, bearing against the reins, with
teeth displayed,
carrying on their backs a company of champions great in stature,
- (12) The vanguard of a host mountain-like, whose dust floats not away,
helmeted all, bristling with steel, a mighty concourse.
- (13) Therein are mail-coats of iron, and bows of *nab*^c wood, kept with care
for the time of need, straight spearshafts, and keen swords.
- (14) Yea, verily they slew them²; and how many a lord
and mighty chief have our horses trampled under foot!
- (15) When the straightening-iron grips the shaft of our spear,
it springs back — and then it pursues the best of purposes³.
- (16) We shield from harm all our weak ones, and defend the stranger,
and provide for the needs of the widows with orphan children.
- (17) And we march forth to war, the ever-renewed, whenso it threatens,
and we add fresh fuel to its rising blaze.
- (18) When thou⁴ sawest the hosts of Kindah giving way
before us — and no great nobleness is there in Kindah!
- (19) Didst thou say that thou wouldst seek to Cæsar for help?
— then shalt thou surely die a Syrian, (subject to Rome)!
- (20) We refuse to all men submission to their leading
till we lead them ourselves, yea, without reins!

V.

Vv. 1—5, the deserted dwellings, and memories of those who once lived there. The poet, old, recalls his youth — long journeys on a swift camel (6—8), deeds of valour in warfare (9—12), banqueting and wine-drinking (13—14), love (15—16); gone is youth, never to return! (17—18).

- (1) O home of Hind! there have wrecked it showers continuous and heavy:
in al-Jauw it lies like a precious stuff of al-Yaman, ragged and tattered;

¹ cf. Labīd, Mu‘all. 66.

² I.e. the men of Kindah about King Hujr.

³ I.e. it wounds him who attempts to straighten it: cf. ‘Amr, Mu‘all. 50—51.

⁴ I.e. Imra’ al-Qais.

- (2) The winds of summer have passed over it, following one on another,
and have swept it clear of all traces by the trailing of their skirts.
- (3) I stayed my companions there that I might enquire of it,
and my tears, as I stood, soaked through the bosom of my tunic,
- (4) In longing for the tribe, and the days when all of them were there together:
but what right to emotion or longing have those that are like me?
- (5) Already there has come upon my locks the silvering of old age,
and thereon in disgust fair women have bidden me a final farewell.
- (6) Yea, once did I soothe my cares, whenas they came upon me,
with a stout camel, like an anvil in hardness, swift of pace;
- (7) Lightly she travels with the saddle-trees, fleet of foot is she:
straight goes she through the hot noontide, ambling and trotting on;
- (8) Lumps of flesh have been cast upon her, as it were, on either side:
she is like a lonely wild bull in al-Jauw that sweeps the ground with his tail.
- (9) Enough of this! many the war wherein I have borne my part,
until I have caused its fire to blaze up with my kindling,
- (10) Beneath me a mare, strongly-built, short-haired, mighty of limb,
swift as an arrow which a strong bowman sends forth from his hand.
- (11) And many the captain of a closely-gathered host, bristling with teeth¹,
bright with armour, in mail-coats, with many brave champions,
- (12) Whose body I have pierced with my lance, and he has swayed and fallen,
as bends and falls a bough cut through of a soft-wooded jujube tree.
- (13) And oft-times the wine, in fragrance like broken pieces of musk, —
long time has it spent in the wine-jar, year after year passing by —
- (14) Have I quaffed in the morning before the Dawn shone forth to our mirth,
in the tent of a man rich in bounty, pouring it freely to all.
- (15) And many the damsel, large-limbed, like a hind of al-Jauw, soft of skin —
the dew of her lips was as though it had been mixed with potent wine —
- (16) Have I dallied with for near half the night, and she with me,
and then departed, with her love fixed deep within my heart.
- (17) Ah! gone is Youth, and has sworn that ne’er will he visit me more,
and hoariness has taken his place in the locks that fall on each side;
- (18) And hoary hairs are a shame to the court where they come to dwell²
— yea, goodly the full black locks that were mine in days gone by!

¹ *I. e.* weapons.² *Cf.* No. I, 6.

VI.

A vivid picture of a storm. It is worth while to compare this, in its language and imagery, with the greatly-admired description in XXVIII, 6—15 (the latter disputed with Aus b. Hajar). In both the cyclonic movement of the air before and during the storm is noted; here the East-wind (شَبَّاءُ) rolls the clouds together, and the gusts are compared to the strokes of the herdsman's hands on the she-camel's udders to promote the flow of milk; till, when the clouds are full and ready to pour down, the South-wind (يَمَّتِيَّةٌ) in v. 6: يَمَّتِيَّةٌ in XXVIII, 4) comes and gives the needed impulse (*cf.* v. 5 with XXVIII, 10: the phrases are the same). In both the image of the camels is brought in, but in the more elaborate piece, XXVIII, 12—13, they are connected with the thunder rather than the rain. The likeness in treatment is striking, and inclines us to believe that XXVIII is rightly ascribed to ‘Abīd. See more *in loco*.

(Original metre imitated)

— — — — — | — — — — — || — — — — — | — — — — — | —

- (1) May the cloud pour down on Rabāb its rain,
with the thunder rumbling amid the flashes!
- (2) Black is its mass by the Eastwind rolled,
in the early night, and the strong gusts stroke it,
- (3) As the herdsman strokes his she-camel's dugs,
till the gathered rain fills all the udders.
- (4) And it draws anigh with its fringe of white ¹
lighting the scrub which its flashes kindle;
- (5) Until no more can its strength uphold
the abounding burthen of pent-up waters.
- (6) There blows behind it a gentle breeze
from al-Yaman, thrusting the mass before it;
- (7) Then loosed the South all its water-spouts ²,
and it pours the flood from its rifts wide-opened.

VII.

Another poem of defiance addressed to Imra³ al-Qais, in much the same terms as the first (No. IV). The same phrases recur (*cf.* IV 16 and VII 5). From the defeat of Kindah

¹ Reading with al-Qālī رَبَابَةٌ.

² The word is that used for the spout of a water-skin.

the poet passes to other glories of his tribe — their resistance to Ghassān (8—9), and defeat of Hawāzin (10—11). Again Imra³ al-Qais is threatened (13—16), and boast is made of luxurious wine-drinking and banqueting (17—18), not to be equalled by any other tribe (19). Vv. 20—25 are the same boasts over again, in general terms, no names being mentioned.

- (1) O thou that threatenest us, for the slaying
of thy Father, with vile abasement and death,
- (2) Dost thou say that thou hast slain
our Chiefs? a lie, a false deceit!
- (3) Why dost thou not spend thy tears for Hujr¹
son of Umm Qatāmi, not for us?
- (4) Yea, we, when the straightening-clip bites
the head of our spear-shaft, back we spring²;
- (5) We defend our honour: and some there be
that fall, weaklings, worthless, between this and that!
- (6) Why askedst thou not the hosts of Kindah,
the day they turned their backs — “Whither, whither away?”
- (7) The days when we battered their skulls
with our keen-edged swords till the blades were bent?
- (8) And the hosts of Ghassān, the kings,
our horses reached them, worn and spare with travel,
- (9) With their flanks drawn in through want of food
after toiling through long journeys and weariness.
- (10) And in time past they have met in battle Hawāzin
with spear-shafts athirst till they were sated;
- (11) We lifted over them, under the dust of battle,
our Mashrafite³ swords, shouting name and lineage.
- (12) Yea, these are we! Gather then thy hosts —
gather them and hurl them on us!
- (13) And know thou that our noble steeds⁴
have sworn that they will not pay the debt thou claimest.
- (14) Already have we plundered what thou hadst taken
under shelter; but none robs what we keep safe.
- (15) So far well! but if the spears of my kin
could get power over thee, they would not be held back
- (16) Until they reached to thee — a reaching!
a custom of theirs when they shape a purpose!

* * * *

¹ cf. IV, 7.

² IV, 15.

³ A standing epithet of swords, explained in different ways.

⁴ Constantly in the old poetry the steeds are named where the riders are intended.

- (17) We bid up the price of all old wine,
strong and fragrant, whiles we are sober;
- (18) And we hold of no account, in pursuit of its delights,
the mass of our inherited wealth, when we are drunken.
- (19) The builder cannot attain, although he raise
his pillars high, to the height we build.
- (20) How many a chieftain have we laid dead!
how many a wrong have we hurled back with scorn!
- (21) Yea, many a lord of a mighty clan,
great in his bounty, have we dashed against;
- (22) His eagles¹, under the shadow of other eagles²,
made for the battle-field whither we too wended;
- (23) Till we left him lying, a mangled corse,
the prey of wild beasts, after we had passed on.
- (24) And many damsels, fair as statues,
with large black eyes, have we taken captive.
- (25) Yea, by thy life! our confederate
suffers no wrong while he holds by us.

VIII.

A fragment containing the opening of an ode, with several phrases which, later, become the stock language of poetry; *cf.* v. 4 with No. X, 1, and with Zuhair, *Mu'all.* 7 and many other like passages; and the comparison of camels bearing ladies' litters to ships in v. 5 with Tarafah, *Mu'all.* 3. The mention of *Jewish* sailors in v. 6 is interesting. In the morning the poet (v. 7) rides forth, like Imra' al-Qais (*Mu'all.* 53) before the birds are astir. His steed in its swiftness is like an oryx (8—10), started at the best of its speed by hunters who beset it with their dogs (10—11). He recalls his feats of arms and the champions he has slain (12—14).

(Metre imitated, though not exactly followed)

— — — | — — — | — — — | — — — | — — — | — — — | — — — | — — —

- (1) Sulaimà has left thee, and thy heart bears an aching wound,
and nothing there is to ease the longing that fills thy breast.
- (2) Whenas thou tastedst her lips, thou wouldst say — the sweetest wine
— wine ladled forth from the jar — men trail their skirts that drink —
- (3) Mixed with the pure rain of heaven, in vessels of silver wrought;
— high is the price men bid for it, gain to the merchants great.

¹ *I. e.* his banners: see II, 21.

² Here is meant the birds of prey: see Nābighah I, 10—12.

- (4) Consider, O friend! dost thou see aught of ladies camel-borne?
 of al-Yaman their race: at dawn they started or eventide;
 (5) They show like to ships that sail the billows of stormy seas:
 wind-smitten, they bend as they stem the waters of Tigris stream;
 (6) Their sides overhang deep gulfs, and over their bulwarks lean
 the sailors — of Jewry they, of fair skin, with ruddy hair.

* * * *

- (7) And oft did I go forth at dawn, or ever the sandgrouse drink,
 my fellow a trusty steed, a strong swimmer, broad of breast;
 (8) When stirred by the touch of my heel, he flies like an antelope
 smooth-skinned, fed strong by the pastures started by early rain;
 (9) Alone has he¹ grazed clay bottoms starred with the springing green:
 when others would race with him, he leaves them all far behind.
 (10) Then rises a band ambushed at dawn, and upon his track
 they set on their dogs, well trained to follow the quarry² close.
 (11) When fears he their fangs, forth puts he all his reserve of speed,
 and flies on his slender shanks, his thighs built to bound amain.

* * * *

- (12) And oft did I leave on ground the champion who met my spear —
 a wound in his breast spouts blood, above where the belt goes round:
 (13) The red stream will not be stanchèd by fingers that strive to help:
 though after the first full flood the oozing is slack and slow.
 (14) When comes a pale crowd of gazelles³ to tend him as prone he lies,
 a cry of despair outbreaks from each as she sees his plight.

IX.

Like I and XVIII, the opening of this poem is not concerned with sentimental longings for departed loves, but with stern fact. The poet recalls his comrades of old who have fallen before the arms of Ghassan, and their wasted home. The place named is that of No. 1, Malhūb; dear friends and brothers dwelt there (2 and 7), maidens kind and fair (4); many were the revellings with music and song (5, 6). Then he praises the deeds of old: his horse (9—10), his mare (11), his camel (12—15). All is vanity (16). Vv. 8 and 16 repeat the language of I, 14, 24.

¹ *I.e.* the antelope.

² Read حَسْبِي for حَسْبِي; see ‘Āmir, frag. 5³ (p. 154).

³ *I.e.* his women.

- (1) I pondered on thoughts of my people, the kind ones who dwelt at Mallûb,
and my heart was sore for them, overwhelmed with sorrow;
- (2) I remembered the men of good deeds, liberal, generous givers,
masters of short-haired thoroughbreds, men of piety and goodness.
- (3) And as remembrance filled me, the tears streamed ceaselessly
like a water-runnel watering the seed-plots of one who has come to decay.
- (4) Yea, many the tent from whose chambers the scent of musk floated forth,
have I entered, mayhap in secret, mayhap as an open wooer;
- (5) And many the songstress whose voice the wine had rendered hoarse,
who sings to the strings stretched over a hollow curved lyre,
- (6) Have I listened to with companions, all men of noble race,
who count themselves bound without stint to give to all seeking help.
- (7) And many the generous youth, more sure in his steadfastness
than a sword, one seemly of speech, have I taken as my brother.
- (8) And now all these things are gone, and I am left to mourn
— nay, what man on earth is there whose hopes are never belied?
- (9) Time was I rode forth at dawn with a company, mounted on a fleet she-camel,
with a thoroughbred horse by her side, swift as a wolf, short-haired.
- (10) A bay, like an antelope of the sands, clear of skin,
with wide rims to his hoofs, broad-breasted, no mean strain in him.
- (11) And many the host of horse like flocks of sandgrouse have I captained,
with a mare light of foot as a locust, tall in shank and hock.
- (12) And many the desert wherein the owl hooted and the screech-owl shrieked
— terrors beset it whenas the night lay dark thereon —
- (13) Have I passed through on a camel light-red, fleet of foot,
— the saddle-pads slip from her sides, so solid and firm are they;
- (14) A hump she has, towering up, that opens wide the wood of the saddle,
joined to withers that are firmly set, compact with her back-bone.
- (15) When my leg stirs her to speed, thou wouldst think her an ostrich fleeing,
and if she is chidden one day, no fluttered weakling is she.

* * * * *

- (16) Thou seest a man ever yearn and pine for length of life:
but what is long life's sum but a burthen of grief and pain?

X.

Vv. 1—4 give a picture of a moving camp, with ladies who stir thoughts of love (2—4). But the poet is far away from those he thinks of: his camel, like himself, is moved

to yearn after places where both once were happy by the sight of distant lightning, playing over the Hījāz (5—6). But other things have now to be done — crossing the desert instead of plenty of food and rest (7). The march is described (8—10). Perhaps a *lacuna* follows: v. 11, with its rhyme-word the same as that of v. 9, can scarcely have stood so near.

With v. 12 the poet turns abruptly to another theme — his contests with other poets, either on behalf of his tribe or for mastery in the art of verse. Several of the words here are doubtful, though the general sense is sufficiently clear. The passage terminates with a spirited comparison of the poet's self to a lion, whom other lions would like to engage, but, after experience of his prowess, dare not attack (18—20).

The rare rhyme of this poem recalls Imra' al-Qais XXXV, in the same metre and with several of the same rhyme-words; but there is no resemblance in the contents.

- (1) Look forth, O Friend; canst thou see aught of ladies camel-borne
that take their way through Ghumair, with hollows between us and them?
- (2) And riding on the light-coloured camels are girls with swelling breasts,
slender of waist, virgins, friendly in their manners, white.
- (3) Yea, many the tent of maidens who toss the curtain to and fro¹
have I entered, when within was a woman unwed and sick with love;
- (4) And I lent her my love that I might be paid it in turn; in sooth
the incurring of debt hangs heavy on the hands of decent folk.
- (5) And my young camel uttered her yearning cry when a third of the night
was spent:
— her longing was stirred by the distant gleam of lightning in the Hījāz:
- (6) I said to her — “Grumble not thus: for verily an abode
where Hind is far away is nought but hateful to me.
- (7) “Thou hast at hand to plunge into the desert: so gird thyself thereto!
not now as aforetime calls thee pasture and restful ease”.
- (8) So when they² had passed through the home-lands, they set them to face
the toil
of deserts unwatered, wide, with spaces of sand between.
- (9) Already the saddle-girths loosened, and sides that streamed with sweat
let slip the saddle-gear backward, for all that the foregirth held;
- (10) And our troop were like swarms of sandgrouse whose flight to the water-springs
is speeded by fierce hot winds in a morning of burning heat.

* * * * *

¹ Or, perhaps, “shoot glances that assail the beholder from behind the curtain”.

² “They” refers to the caravan of which the poet formed part; it is best to take the verb so, not of his camel only, in view of كَحَّ in v. 10. “Homelands” بِلَادًا, the inhabited tracts.

- (11) And many the stout young fighters above whom I have spread
my cloak as a shelter in sleep when the day-long sun drooped low.
- * * * * *
- (12) Am I not the man to break off a man's speech, when his bitter tongue
spits forth odes, some of them insults, and all of them meant to wound?
- (13) Then do I stay his clamour and choke him with his own spittle,
and he speaks, after I have done with him, with words of humbleness.
- (14) Yea, how many a raging adversary have I handled thus, and left him
after I had spoken, with no power more to sharpen¹ a phrase!
- (15) And I have returned with glory from the contest — for I was given a tongue
sharp as a sword
whereby the clamour of the antagonist is reduced to impotence²;
- (16) I cut therewith the sinews of thy feet, and they were severed,
and after my satire had sped thou hadst no more power to rise;
- (17) I smote thee with notable verses, full of strange startling words,
a blow thou didst cower beneath, and thy heart was well-nigh dead.
- (18) Ye suffered scathe from a lion whose covert few care to seek,
a father of whelps — after battle his teeth let the vanquished heed!
- (19) When he stalks forth, the lions his fellows stand still before him at gaze:
none dares, for fear of sure death, to break against him the peace;
- (20) Yea, one mayst thou see, broken-necked, lying there whelmed in death,
and another, in fear for dear life, fleeing with a gaping wound³.

XI.

This interesting poem offers a very well-supported text (see the notes to the Arabic original). The locality indicated by the opening verses (ad-Dafin, Dharwah, Uthal, Dhiyāl), is the same as that of No. XIII, which in subject also agrees with this ode.

Vv. 1—7, the usual introduction, from which the poet turns abruptly to a description of his wife's aversion from him (8—14), which he considers, doubtfully, may proceed either from real dislike, with divorce the object, or from coquetry. If real, it is presumably due to his age and infirmities (13—15). Yet time was when he was acceptable as a lover (16—18). Then he turns to his wife, and exhorts her to leave those who prompt her resentment against him, who, if she elects divorce, will not keep her in comfort, and desire only

¹ This sense of نَحَضَّ is established by its use in *Mufaḍḍ*. 238⁷².

² Reading رَيْض as suggested in the note.

³ Lit., "with a morsel of his flesh bitten off".

to get hold of her property (19—21). The dispute seems to have been about a small herd of camels, claimed by a family called "Zaid's people", which he was in favour of letting go: they were not the spoil of warfare, and there was no reason in honour why they should not be relinquished (22, 23).

Then the poet passes on to a passionate rhapsody in praise of youth, recalling his rides on camel and horse, his delight in the chase, his captaining the tribe in battle on a war-mare, and journeys undertaken to distant and dangerous places (24—35); and ends (if the additional verse found in the *Mukhtārāt* is genuine) with a cry at the vanity and emptiness of life (*cf.* IX, 16).

(Metre imitated, with occasional divergences)

⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ || ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏

- (1) Still to see are the traces at ad-Dafīn, and
in the sand-slope of Dharwah, the sides of Uthāl;
- (2) Al-Maraurāt and aṣ-Ṣaḥīfah ¹ are empty,
every valley and meadow, once full of people:
- (3) The abode of a tribe whom past time has smitten —
their dwellings show now like patterns on sword-sheaths ² —
- (4) Desolate all, save for ashes extinguisht,
and leavings of rubbish and ridges of shelters,
- (5) Shreds of tethering-ropes, and a trench round the tent-place,
and lines plotted out, changed ³ by long years' lapse.
- (6) Instead of their folk now ostriches dwell there,
red-shanked, driving on the troops of their younglings,
- (7) And gazelles, that stand like ewers of silver,
bending downwards to tend their fawns by their side.

* * * * *

- (8) This my wife, in her wrath ⁴ she seeks to be rid of me:
is it that she desires divorce, or is feigning?
- (9) If thy mind be on feigning coyness, why didst thou
jest not thus in time past, the nights long vanisht?
- (10) Fair wast thou as an oryx then, I thy bondsman,
drunk with love, trailing skirts, I sought thy bower.
- (11) So now leave off thy frowning, live with me peaceably
— hope remains for us yet, yet may we be happy.
- (12) But if severance be thy desire, then what more
needs it than to turn elsewhere the breasts of thy camels?
- (13) She will have it that I am old and decrepid,
reft of wealth, and my cousins too stingy to help me,

¹ V. l. aṣ-Ṣaḥīfah.

² See *ante*, III, 6.

³ Reading غَيْرِنَ

⁴ Reading غَيْرِي تُرِيدُ

- (14) Youth's lightness all soured, my hair gone hoary,
not a fit mate for her, the young and mirthful.
- (15) If she finds me now pale, youth's colour vanisht,
greyness spread over brow and cheek and temple,
- (16) Time was when I entered a tent to find there
one slender of waist, soft of skin, a gazelle.
- (17) Round her neck went my arms, and toward me she bent her,
as the sandhill slopes down to the sands below it.
- (18) Then said she — "My soul be ransom for thy soul!
"all my wealth be a gift from me to thy people!"
- (19) Leave the censurers then, and get thee some wisdom:
let not them weigh against me in thy affection,
- (20) Or against all our life together, nor follow
silly preachings intended to cause thee terror.
- (21) Some there be of them niggards, and some mere paupers,
others misers intent to grasp thy substance.
- (22) Leave the herd then to fall to the share of Zaid's people,
in Qutaibāt be they or in Aurāl;
- (23) They were not won in foray, nor did our war-steeds
wear the points of their shoes in driving them homewards.

* * * * *

- (24) O how goodly is youth, the day of the black locks,
when the camels step briskly under the harness!
- (25) When the long-necked steeds, spare like arrows of *shauḥat*,¹
bear the warriors, heavy with arms and armour!
- (26) Oft of old did I fright herds of deer with a prancer
like a young buck in swiftmess, full of spirit,
- (27) Not hump-nosed, nor wont to knock hocks together
— no, his hoofs hammer mightily, quick are his changes:
- (28) Foremost he of a thousand, bearing as burthen
knight in armour and helm, comes home like a picture;
- (29) Swift as straight-feathered shaft of *shauḥat* his onset,
shot with skill by an archer cunning in bow-craft,
- (30) Cutting down deer and ostrich, reaving the camels
of a herdsman who dwells far away from his people.²

¹ A wood used for making bows and arrows.

² The ancient poets boast of their herdsmen going far away from the protection of the tribal encampment in seeking for pasture for their camels; the implication is that their tribe is so great and powerful, and its prowess so terrible, that no one will venture to attack its herds however distant from

- (31) Yea and time was I led the host on a war-mare,
short of hair, good in hand, to wheel or to race:
(32) Me she shielded with throat, and I with my spear-play
shielded her from the lances that men couched at us.
(33) Oft of old did I traverse deserts and sand-dunes,
borne aloft on a camel noble and fleet,
(35)' Great of frame, strong and swift, like a wild bull roaming,
whom a night full of rain has pent in a valley:
(34) All her flesh I wore down with journeyings ceaseless:
at the end of our travel she was lean as the new moon.

* * * * *

- [(36) Such was life when I loved it: all now is vanisht
— all our lives thus sink into ashes and emptiness!]

XII.

Vv. 1—6, the usual amatory prelude. Here the lady gives no encouragement, and the poet in her presence is too much abashed to urge his suit. Notice a simile for her limbs which recurs in the poetry of Imra² al-Qais (v. 6). As convention requires, the poet seeks forgetfulness by roaming far afield on a strong camel (7—10), whose reserve of strength (the fat of her hump) is exhausted by his long travel (10). Then he passes to his war-mare, described at length (11—18), his weapons (19, 19 *a*), and his fellows (vv. 20—22). Notice that Asad is here spoken of by the wider tribal name, Khuzaimah. Another point of contact with Imra² al-Qais is v. 17.

- (1) Whose are the abodes in Ṣālah and Ḥarūs?
worn are they by long desolation — how great a wearing!
- (2) Only scraps left of tethering ropes, and the traces
like lines of writing faded in a worn-out parchment.
- (3) Fāṭimah's abode in the Spring was in Ghamrah,
then Qafā Sharāfi, and the Hills of the many Heads,
- (4) In the days when she was heedless of thee — though thou askedst no
grace of her
through weakness of spirit: and the worst of all ails is the weakness
that relapses ever on itself.

head-quarters. Here the herdsman is described by an intensive form, مُعَرَّبَةٌ, indicating that he is a long way off from his tribal centre, and consequently an adventurous and valiant man. Our poet, by giving him this epithet of praise, enhances his own credit for attacking him and robbing him of his camels.

¹ Vv. 34 and 35 transposed, as in *Mukht.*

- (5) Yet she led thee captive — a delicate one, the choicest of delicate beauties,
white, shining clear of skin, like pale-coloured gazelles,
- (6) Young and tender, dainty and perfect in all her limbs,
like a papyrus-plant growing among off-sets of palms.
- * * * *
- (7) Wilt thou not then seek forgetfulness of her love on a great she-camel,
thick of cheek, tall as a plastered tower, nimble of pace?
- (8) Long roaming in the rich spring-pasture has raised her hump high,
and she has grown fat; and it has brought out her last tooth after the
last but one.
- (9) (So strong is she on her feet, that) she seems, when she is started on her way,
to be crushing down the wood and the twigs of the thorny scrub with hoofs.
- (10) I have caused her cheerful spirit, and the fatness of her hump, to vanish
by constant travel, and gone are all her pride and wantonness.
- * * * *
- (11) And many the captain of a host of horse whom I have disobeyed
with a stout short-haired mare, compact of flesh, tall of stature,
- (12) Shaped with legs like palm-branches, in the full age of vigour:
for a year has she been trained, and no ill-luck has come.
- (13) And when (the other horses) are toiling on the way, and the last drop of
their water has been almost spent,
and they push along through a waterless desert where is no herbage,
- (14) She keeps the slow-going camels from the level part of the track,
(and makes them travel) the road through the uplands, while they have
no spirit of refractoriness left in them.
- (15) When thou lookest at her from the front, she is like a straight spear-shaft
from India, long and slender, pliant, not harsh and dry:
- (16) But when thou viewest her from behind, then is she like
a bottle of yellow glass (round and compact), filled with some perfume:
- (17) And when we go hunting, the blazon of blood¹ (of the slain quarry) is
never dry,
and her breast is ever like the stone on which a bride grinds down her
unguents;
- (18) And when we dash into the herds of camels², her spoil
is the nearest of the troops of camels covered with pieces of hair-cloth.

¹ The Arabs were accustomed to anoint the foreheads and the breasts of their horses, when they had hunted game with them, with the blood of the slain quarry.

² Or, "the close thickets of trees, or scrub."

- (19) This (mare of mine) shall carry me, and a bright keen blade,
 and a sharp spear-head set on a pliant shaft five cubits long —
 [(19*a*) A trusty shaft from India, with the socket (of the spear-head) at the
 upper end
 stuck upon a knot, like a date-stone, smooth and hard,]
 (20) Among a band of kinsmen that draw sword on the day of battle
 like lions from whom none ventures to snatch the prey.
 (21) Yea, the Children of Khuzaimah know well that we
 are of their best in all fortune, be it prosperous or evil;
 (22) We bring woe to their foes, and our wether butts on their behalf
 with a thrust of his horns that is no mere scratch.

XIII.

As already noted, this poem is a doublet of No. XI, but in a different metre; it has also points of contact with other poems by ‘Abīd: *cf.* v. 3 with VIII, 4, 5, and v. 5 with XXVIII, 1. The localities named in vv. 1—4 are all in the neighbourhood of Faid, the centre of the tribal settlements (Yāqūt II, 810), on the south-eastern slopes of Mount Salmā.

- (1) Changed are the abodes in Dhu-d-Dafīn,
 and the valleys of al-Liwā, and the sands of Līn,
 (2) And the two straits of Dharwah, and the back of Dhayāl,
 — the long lapse of years has outworn their traces.
 (3) Look forth, O Friend — dost thou see aught of laden camels,
 led along as though they were ships sailing on the sea?
 (4) To the left hand they have passed the defile of Rakak,
 and on the right they have turned away from at-Ṭawī.
 * * * * *
- (5) Lo, to-day my wife spends her time in reviling me:
 she woke up while it was still night to pour out her complaints;
 (6) She said to me — “Thou art old”. I answered — “Truly!
 in sooth I have left behind me year after year.”
 (7) She shows me signs of aversion in her,
 and rude and rough of speech is she after smoothness;
 (8) She knits her brows and frowns because she sees me
 an old man, with my locks all changed to white.
 (9) I said to her — “Gently! spare a little of thy censure:
 I hold it not fitting thou shouldst treat me lightly.

- (10) "Live with me as long as thou canst, until,
whenas thou wilt begone, depart as likes thee.
- (11) "If to my sorrow Youth has fled and left me,
and my head now is but as withered leaves (?)¹ —
- (12) "Time was when Pleasure was my sworn companion,
though to-day the bond is cut between us.
- (13) "Time was I entered in to tented maidens,
whose eyes were full and black like those of wild kine;
- (14) "They clung close to me now, and now my arms
embraced necks white as robes of the finest linen.
- (15) "And many the dun spear I have couched against
one great in fame, who sees in me true valour;
- (16) "He strives to rise: but there he lies all helpless,
his body pierced through by the thirsty spear-shaft.
- (17) "Whenso his women come to tend their master,
their eyes gush forth with tears, and loud they wail.
- (18) "And many the desert where I have scared the wild kine²,
mounted on a light-coloured camel, swift as a wild ass, neither
fat nor lean."

XIV.

This spirited fragment seems to refer to some encounter between Ghassān and an ally of Asad, perhaps one of the Ṭayyite tribes, in which the leader of the latter had been slain. The poet asks why he had not sought the aid of Asad, as on a former occasion, at the battle on the skirt of Mount Shaṭīb. He describes the host of Asad ready for war (a *lacuna*, apparently, between verses 6 and 7), and mentions a former battle, the Day of Murār, when Ghassān had retired discomfited before Asad.

(metre imitated, with occasional variations)

υ-υ- | υ-υ- | υ-υ- | υ-υ- || υ-υ- | υ-υ- | υ-υ- | υ-υ-

- (1) He called on kinsmen — but ears were stopt to his cry for help:
woe's me — hadst thou only called the men of Asad to aid!
- (2) Then hadst thou called on a folk, true helpers, none of them slack
when blades in hands of the tribesmen glitter like burning brands;
- (3) Had they been thy helpers, good help in sooth had they given, and thou
hadst not been left to a Day that has plunged thy people in woe:

¹ This is the interpretation given in the commentary: but the alternative *luḡūn*, silver, seems to suit the phrase better, though it involves a metrical anomaly.

² Or, with *Mukhtārūt*, "the ostriches;" the latter is more probable, as *jaun* more often means black, the colour of ostriches, than white, the colour of the oryx.

- (4) As we shielded thee on the Day of the skirt of Mount Shaṭīb,
when our foes had the better in wind and in number above our strength;
- (5) Then had they come to thy help with a host that has no peer,
a folk that are famed among men to the furthest limit of fame,
- (6) A host like the blackness of night when they wend to their enemy's land,
that swallow all things on their way, in number beyond all count.
- * * * * *
- (7) Alongside they lead steeds straining the rein and pawing the ground,
like sand-grouse at noontide athirst coming down to a scanty pool:
- (8) Strong-built mares, showing their back-teeth over bridle and bit,
vying with the riding camels, froward, impatient,
- (9) And short-haired horses, the saddles set on their backs awry,
stout in the flanks, full of muscle, humped at the base of the mane.
- (10) So laid they hold of the war Ghassān had raised in their land,
there on the Day of Murār, nor turned for any aside.
- (11) When Ghassān saw thee their chief', the bright swords shining aloft,
and all the lances uplifted, as a well-rope straight of shaft,
- (12) Then were they sick of the men of Asad, knowing not how
to handle them; rarely does Ghassān choose the right way to go!

XV.

A poem that well illustrates ‘Abīd’s mastery and charm of phrase, which no doubt led to the preservation of so many of his *nasīb* pieces. Vv. 1—7 describe in the usual way the deserted dwelling-places; then with v. 8 the poet assumes that another parting is impending, and exhorts his two companions to await a group of ladies who, escorted by two caravan-leaders, are journeying by (9—10). He joins them, putting his beast, and his companions theirs, to their best pace (11—13), and is rewarded by speech with the fair ones (14—15). The passage ends with two beautiful verses describing the result (16—17); v. 16 recalls Imra’ al-Qais’s language in *Mu‘all.* 8.

- (1) Dost thou weep for a vanisht abode, over traces of tents outworn?
— and is weeping for love-longing the business of one like me?
- (2) These were their camps when the tribe was gathered all together:
now are they a wilderness, save for wildings in an empty land.
- (3) No voices stir there now but the uncouth sounds of the wild,
the cries of the male and female ostriches, dusky herds.

^{٤٤٢}
1 Perhaps we should read ^{٤٤٢}أَبْأَى, "saw our array".

- (4) Yea, if Ghabrā’ al-Khubaibah has become desolate,
and gained in exchange for our folk other dwellers not equal to those,
- (5) Yet time was I looked on the whole kin dwelling there in content
and happy: but what is the passing of days but change on change!
- (6) After the children of ‘Amr, my kinsfolk and my brethren,
can I hope for smoothness of life? nay, life is a leader astray.
- (7) But although they have gone, and departed on their way,
— never will I forget them all my life long, or cease to mourn.
- * * * * *
- (8) Will ye two not stay for a moment to-day, before we part,
— before long distance, and cares, and variance, have sundered us,
- (9) To await ladies borne on camels that travel between Tabalah
and the high land of al-Khall, with the followers trailing after them?
- (10) When I saw the two leaders of the caravan hasten briskly along,
a pang seized my breast that they should depart with a heart so light.
- (11) We raised our whips to our beasts, and they skimmed along with us
— our camels with well-knit fore-legs, swift and fleet of pace,
- (12) Plying briskly their hind-legs, as though behind them lay
deserts trackless, forlorn, where they trotted in the fore-noon haze;
- (13) And they brought us up to the caravan, our beasts the active and light,
the breastgirth securing the saddle, thick of cheek, quick of step.
- (14) Then we bent sideways, and entered on talk with women kind
— above them were hangings of striped cloth of Jaishān, with broi-
dered borders;
- (15) And they turned to us their necks, and the jewels that thereon hung,
with speech that dealt with such things as the careless loves to hear;
- (16) Then was it as though the East-wind had wafted to us the scent
of a bale of musk, so precious that none could pay its price,
- (17) Or the fragrance of lavender by the brook-sides of a mead,
where a plenteous shower in the night has washed away dust and grime.

XVI.

A lamentation over the disappearance from their land of the poet's kin, the Banū Sa‘d ibn Tha‘labah. It seems a little uncertain whether the poem is by ‘Abid or by a man of the Banū Sa‘d ibn Zaid-Manāt of Tamīm, since “the gravelly plain of Rauḥān”, spoken of in v. 1, appears to have been in the country of Tamīm; it is mentioned by Jarīr (Bakrī 427^o and 81^o) and Aufā al-Māzinī (Yāq. I. 582²⁰), poets of that tribe. Yāqūt says it was

in al-Yamāmah (*l. c.*, line 15). Yet the poem is attributed to ‘Abid by Bakrī, Yāqūt, and al-‘Askarī, and criticized by the last-named in his *Kitāb aṣ-Ṣinā‘atain* (p. 126). Notice رَجَبِيَّةٌ شَتَاءٌ, “a shower in the month of Rajab” (v. 3), a month of winter (see XIX, 10): the months still had reference to the natural seasons of the year. The reading of v. 8, second hemistich, is uncertain: probably يَحْبُون (‘Ask. يَحْدُون) is not the original word, which must denote some act happening instantaneously on “*nazālī*”¹ being shouted.

- (1) Whose are the abodes in the gravelly plain of Rauḥān?
worn are they — the destroying hand of time has changed them.
- (2) I stayed therein my camel that I might ask of the traces,
and as I turned away, mine eyes gushed forth with tears —
- (3) A copious stream, as though on a sudden burst from my lids
a shower of rain, such as falls unawares from a winter cloud.
- (4) I thought how had dwelt there my kin, the best of all men not kingly
to the famine-stricken, the wretched, and the captive in sorest need,
- (5) And goodly gamers over the slaughtered camel, what time
the wintry wind was blowing, and the strangers were gathered in.
- (6) But when spear-play was the business that they had in hand,
then dyed they deep in blood the upper third of their shafts;
- (7) And when it was time for the smiting of swords, behold them then
like lions that bend above their whelps and repel the foe;
- (8) And when men shouted — “Down to the foot-fight!” then did they do on
the mail-coats ample, that fall in folds as far as the knees.
- (9) Now I remain — they are gone: and I too must pass away:
change upon change — that is life, and colour to colour succeeds!
- (10) God knows how they came to their end — I know not: all that is left
for me is remembrance of things lost — when and where, He knows!

XVII.

This poem is in a somewhat unsatisfactory condition, and its text has suffered from the long time during which it was transmitted orally. The accusative مَكْدُوكَا in v. 1 has no proper government. There is evidently a *hiatus* between v. 6 and v. 7. The rhymes in vv. 12, 13 and 14 (all the same word) are not possible. The brief *nasīb* (vv. 1—6) finished, the poet begins at once to boast of his tribe’s prowess in war. The poem is addressed to Imra’ al-Qais (v. 14), and the men whose slaying is mentioned in vv. 7, 8, and 9a were of Kindah; Qurs, whose death is alluded to in 9b, appears to have been a chief of Ghas-

¹ “Dismount to fight on foot!”

sān (see note in Arabic text). The defeat of ‘Āmir at an-Nisār (vv. 10—11) has been mentioned already (II, 19 ff., VII, 10, 11); where the Ribāb (12*a*) were defeated is uncertain: at an-Nisār they were the allies of Asad. Again ‘Abd returns to the slaying of Ḥujr and others of Kindah (12*b*, 13). Then he taunts Imra’ al-Qais with his addiction to wine, music, and song, which makes him unfit to follow after vengeance; while he is dallying, those whom he would smite have time to guard themselves (14—16). He only escaped by flight the fate of his father (17). He is but a poet, full of boastful words, but no fighter (18).

- (1) The tent-traces of Sulaimā are all effaced in Dakādik
and desolate: the violent tearing winds have swept them away;
- (2) They have gotten in exchange for Sulaimā and her folk, since I dwelt there,
ostriches that feed there together, and white gazelles lingering behind
the herd.
- (3) I stayed there my beast, and wept like a dove that mourns as she sits
on a bough of *arāk*, and calls to her fellows that dwell in the grove;
- (4) Whenas she thought on her pain, and moaned with a piteous voice,
on a tree-top, straight from ¹ mine eyes gushed forth the tide of tears.
- (5) High noon was the time: then, when my passion had spent itself,
I fastened the saddle on the back of a stout camel, high of hump;
- (6) The saddle-trees topped, it seemed, a rough-skinned wild ass, driven forth
by his fellows, who sees the herd coming nigh, and flies at full speed.
* * * *
- (7) Yea, our hands it was that slew the twin Hawks, and Mālik, him ²
the dearer of them to thee in thy loss, the dearer in death:
- (8) ‘Twas we that pressed home the spear directed at his throat,
and down did it cast him prone, his hips brought rudely to ground;
- (9) And we it was slew among you him whom they called Murrah the good,
and Qurṣ — yea, Qurṣ also was one of those we slew;
- (10) And we it was gave ‘Āmir to drink for their morning wine,
as they came on with pomp, keen swords, hung round us for time of need;
- (11) We gripped, as a camel bites, their horsemen, and straight they fled
in frantic rout, and the blood streamed down to their horses’ hoofs.
- (12) The day, too, we met the Ribāb, we slew their foremost man,
and Ḥujr — we slew him too, and ‘Amr fell eke to our blades;
- (13) And we it was slew Jandal in the midst of his gathered hosts,
and earlier fell to our hand his elder, the ancient chief.
* * * *

¹ It is best to take أَثَرْتُ of the poet’s eyes, as the dove does not weep.

² Perhaps we should read وَمَالِكٌ أَعَزُّنَا, as Mālik was evidently one of the two “Falcon.”

- (14) But thou — a man of light pleasure, of timbrels and singing girls,
 thou drinkest the wine at dawn, at even thou liest drunk —
- (15) Forgetful of vengeance thou, till those whom thou seekest guard
 their breaches,¹ and sore thou weapest for time and occasion lost;
- (16) No man to win blood for blood art thou in thy daintiness:
 thou knowest not purpose firm, the hand that will help itself!
- (17) And had it not been for thy riding, thou hadst met the fate of those:
 thy swift flight it was that saved thee from that which them befell.
- (18) Day-long thou singest, if only thou canst get a girl to hear,
 as though all Ma‘add² had come within the cords of thy sway.

XVIII.

A fragment lamenting the destruction (according to the commentary, by Ghassān) of the poet's tribe, Sa‘d ibn Tha‘labah, and their scattering among the other sub-tribes of Asad; v. 5 is often quoted as a proverb.

- (1) To whom belong the remnants of camps not yet effaced in al-Madhānib?
 — then the sides of Ḥibirr, and Wāhib — in both they have been
 swept away;
- (2) The abodes were they of the Children of Sa‘d son of Tha‘labah,
 whom Time has scattered far and wide, Time the destroyer of men.
- (3) They have perished, as others before them have been brought to their end,
 by the teeth of wars, and the Dooms that dog the steps of all.
- (4) How many a clan of our kin have we seen in these camping-grounds,
 before whose vanguard the bands of hostile scouts turned aside in fear!
- * * * * *
- (5) Betake thyself now to thy business, and leave things too hard alone:
 thou art troubled about things vain — for all are passing away.

XIX.

The prelude of a poem addressed to Sharāḥil (v. 16), whose bounty is sought. There are some abrupt changes of theme which suggest *lacunæ*, but on the whole the fragment seems fairly complete, and contains two similes (4—6 and 9—14) of great beauty. V. 2 appears to be intrusive, and the passage would be better without it. The transition in v. 3 *b* is very

¹ *I. e.*, their places open to attack.

² Ma‘add, the collective name of the northern Arabs not of Yamanite stock.

abrupt. In v. 5 supply *الغَيْلُ* as the nominative to *خَلَا*. The account of the bull-oryx in vv. 9—14 is perhaps incomplete, and may have been supplemented by the appearance of hunters with dogs (*cf.* VII, 10—11) to cause him to put forth his full speed. Notice again rain in Rajab (v. 10), evidently under wintry conditions (*cf.* XVI, 3). The mention of snow in verse 14 is noteworthy: Doughty observed snow on the *harrabs* enclosing the valley of Madā’in Šālīḥ during his stay at that place, and snow is common in the winter in the Syrian Desert, though rare so far south as the land of Asad. In the MS. v. 15 of our text stands between vv. 12 and 13; it has been restored to what appears to be its proper place; but some verses have probably dropped out between it and v. 16.

The Sharāḥīl of the poem may possibly be the father of the two Kindite princes called *al-Jaunāni* (‘Amr and Mu‘āwiyah were their names), who were taken prisoners and slain at the battle of Shīb Jabalah (See *Naqā'id*, 407²); this Sharāḥīl is described as son of ‘Amr son of Mu‘āwiyah, called al-Jaun, son of Ḥujr ‘Akīl al-Murār; his father and al-Ḥārith, father of Ḥujr the Prince of the Banū Asad, were thus first cousins. The variants to v. 17 show that the reading is uncertain, and the comparison of generosity to lightning among the hills is an improbable one; if it is the right reading the lightning must be taken as the sign of plenteous rain; but the variant given in the commentary is preferable. Mr. Krenkow suggests reading *يَنْزِلُ حَمْلُهُ الْجِبَالِ*, which is possible, and has been adopted in our rendering.

Metre imitated.

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

- (1) Of a truth the morrow shall bring with it its happenings,
and the morning light and the eventide are their time of tryst;
 - [(2) And mankind revile their leader when he has missed the way
to attain success: but he that walks straight is not blamed.]
 - (3) And a man is ever the prey of Fate — unawares it comes
and bears him down. But to Mahdad¹ how shall we say farewell?
 - (4) Like a fawn is she: by the thicket sides it plucks the fruit
the *arāk*-twigs yield, and the herbage crops where the grove is clear;
 - (5) All alone is it as it seeks the water — no sound to fear,
save only where some turtle moans, or a hoopoe calls;
 - (6) There calls the ringdove through the noon on its fledgling brood,
and the youngling comes; now falling, now making good its flight.
- * * * * *
- (7) Our friends, they say that tomorrow's dawn will see them gone
— yea, thus portended the raven's croak to us yester-eve;
 - (8) Cut short thy longing for loves departed, and mount a strong
well-fleshed she-camel, one good to travel when others flag:

¹ A rare feminine proper name, perhaps of Persian origin (= Māh-dādh, "gift of the Moon-god"; *cf.* Mihrdādh, Mithradāta).

- (9) On her back it seems as it were beneath my saddle-tree
there sped a bull of the Aurāl hills, going forth alone;
(10) O'er him a night of the bleakest winter had shed its gloom:
as he stood, the rain poured on, a stream that had no surcease;
(11) From its icy blast he sought the shelter of friendly trees¹,
but as dawn drew on cold shivering seized upon every limb.
(12) Lo! how his back shines in the mirk like a pearly² star:
— with the cold and hunger his spine is bent, as it were a bow:
(13) In a meadow snowed in its hollow bights by the winter storm,
soaked well by showers — no herdsmen venture to wander there;
(14) In its midst a lakelet, around, the earth with its fragrance sweet,
like a gust of saffron the wind has swept over choicest nard³.
- * * * * *
- (15) If the night be set for thy journey, safe upon her thy road:
if the noon-tide heat be the toil to face, she basks therein —
(16) To the Lord Sharāhīl, great in bounty to all who come,
like palms fruit-laden, with runnels flowing about their stems;
(17) Euphrates-like he pours his gifts, and the burden bears
like mountain-masses⁴, unfailing ever his generous hand.

XX.

The form of this poem, in which all the 18 verses except one (No. 8) have the article ج at the end of the first hemistich, is very strange if we suppose it to be the original work of ‘Abīd. This phenomenon occurs sporadically in the ancient poetry: *e.g.* ‘Antarah, *Mu‘all.* 29; Zuhair, III, 38, XVIII. 7; but it is, in the longer metres, extremely rare. For this reason we cannot but doubt the genuineness of the piece. Apart from its metrical strangeness, however, and some grammatical artificialities, there is nothing in the contents of the poem to make us hesitate to ascribe it to ‘Abīd. The *nasīb*, vv. 1—5, is of the usual character. Then the poet proceeds to glorify his tribe's feats in war, against Ghassān under al-Ḥārith the lame (vv. 6—8), ‘Adī, (9) and Qurṣ (10—11): for the last *cf.* No. XVII 9*b*. The concluding

¹ The kind of tree called ‘alā‘ah — species unknown.

² Reading *ad-durrīyi*.

³ “Saffron”, ‘abīr, or a mixture of saffron with other perfumes; “nard” is put for *malāb*, a Persian perfume also said to contain saffron as one of its ingredients. LA (see Arabic text, note) has another reading and interpretation of this verse, according to which (taking *kaukab* in the sense, not of a pool, but of bloom [see al-A‘shā, *Mu‘all.* 13]), it may be rendered:

“And a fragrance spreads from its wealth of bloom like saffron mixed
by a cunning hand with a perfumed mass of *absinthium*.”

⁴ Reading حَمَلٌ بَيْنَ الْجِبَلِ, which seems on the whole the best choice.

verses (14—18) contain vaunts of prowess generally; v. 16 resembles the saying of al-Akhnas b. Shihāb of Taghlib in *Mufaḍḍaliyāt* XLI, 18—19.

- (1) O my two friends! stay a little while and question
the abode that is fading away of the folk of al-Ḥalāl;
- (2) It is like a worn-out robe of al-Yaman, effaced, since thou didst dwell there,
by the rain and the sweeping thereover of the North-wind.
- (3) Yet time was when there sojourned there thy fellows,
the firm in holding to thee with the cords of comradeship.
- (4) But then their love grew cold, when they resolved
on parting from us; and the Days bring change after change.
- (5) Now comfort thyself for their loss with a trusty camel
swift as a lusty wild-ass with his mates, or a buck of the sands.
* * * * *
- (6) Time was we led, from the hills of al-Malā,
horses like demons, linked to camels by head-ropes,
- (7) Lean and spare, entering upon a land unknown,
sand in which they sank, of plain and mountain.
- (8) Then we sought out al-Ḥārith the Lame
with a great host like the night, their spears quivering as they rode:
- (9) The day that we left ‘Adī with the slender
tawny spears piercing him, prone in the place of combat.
- (10) Then we turned them ¹ aside, with sunken eyes, swift as sand-grouse
when they draw near to the drinking-place after weariness and travail,
- (11) Towards Qurṣ, on the day that there galloped about him
horses slender-waisted to right and left.
- (12) How many a chief, leader of a thousand, who rode
a swift swimmer², tall, unfailing in his speed,
- (13) Have our swords spoiled, and destroyed his host
— our swords the white, our spears the dun — how many a mighty tribe!
- (14) Yea, a country is ours whose strength, the ancient,
from far-off time we have inherited from father's and mother's kin:
- (15) An abode in which our fathers have left their traces,
and an inheritance of glory from the first of all days:
- (16) No castles are ours therein, save only our steeds,
the short-haired, at home in our tents, that gallop with us on their backs,
- (17) Among the outliers of an ancient, high uplifted,
mountain peak wherein is a heritage of glory and renown:

¹ The horses.

² *I. e.* a horse with an action like swimming.

- (18) And we follow the ways of our forefathers, those
who kindled wars and were faithful to the ties of kinship.

XXI.

A fragment consisting mainly of an elaborate *nasīb* (vv. 1—8), with many phrases that have passed into the general stock of poetic language; compare v. 2 with Zuhair, *Mu‘all.* 9, and Labid, *Mu‘all.* 13. In v. 4 the ladies’ litters, shrouded with brodered linen cloths, are compared to date-palms, the rich dark clusters of their ripening fruit swathed round with linen sheaths as a protection from birds and locusts. In v. 6 Hind’s hands are not tattooed: only women of evil fame tattoo their palms. In v. 8 note the vintner “red of moustache and hair”, perhaps a Jew from al-‘Irāq (*cf.* the red-haired Jewish sailors in VIII, 6). In vv. 9—11 a storm in the distance is described; v. 10, رَيْفٌ, the firstling of the rain: *cf.* No. XXVIII, 9. If the poet could but taste its rain he would be in the company of his beloved (*cf.* No. X, 5); but (vv. 12—14) his way lies elsewhere. “Its tracks like stripes on a robe”: the *burd* or striped stuff made in the Yaman. V. 14: for سَاعَةٌ مَسْمُومَةٌ, “a time of the *samūm* or poison-wind”, *cf.* يَوْمٌ مَسْمُومٌ in ‘Alqamah XIII, 45.

(Some approach to the rhythm of the original is aimed at)

- (1) Whose are these camels, bridled for a journey before the dawn,
about to start for regions to us unknown?
 - (2) Over their litters are drawn brodered cloths, and carpets twain,
and linen veils pricked out with choicest needle-work —
 - (3) A glow of colour in the morning most wonderful to behold,¹
as though the canopies all were stained with circles of blood.
 - (4) High stand the litters to see like palm-trees laden with fruit,
their bunches blackening to ripeness, swathed in linen sheaths.
 - (5) Within is Hind, she who holds my fevered heart in her thrall,
a white one, sweet of discourse, a marvel of loveliness;
 - (6) A doe she seems of the wild, soft-skinned, of gentle breed:
her veil she draws to her face with a hand that is not tattooed;
 - (7) Meseems the dew of her lips, whenas she rises from sleep,
were a draught of pure pale wine, the flagon sealed with musk —
 - (8) Wine which a crowd bid against each other to buy, long stored
by a vintner red of moustache and hair, most precious of brands.
- * * * * *
- (9) Ho! who will watch by my side the long night through, as I wake
and gaze at flashes that pierce the mass of high-built cloud?

¹ An attempt to render ‘*Abqarī*, according to the explanation of *Mukht.*, q. v.

- (10) The lightning flames, and the rain forth gushes swift on its track:
 below, the firstling, above, long-lasting waters are pent;
- (11) Ah! if but once I could taste the flood that falls from those clouds,
 — a medicine it for a heart sore wounded, cloven with love!
- * * * * *
- (12) Enough! oft-times in a desert where the guides are astray
 — far are its borders away, its tracks like stripes on a robe —
- (13) I crossed its wastes on a tall stout camel, good as a male,
 swift as a wild ass, and hard as an anvil, no mother¹ of young;
- (14) I force her pace through the sand — no sound² hear’st thou from her lips,
 when e’en the chamæleon cowers, nigh slain by the burning glow.³

XXII.

This and the two following poems, placed at the end of the *Dīwān* without a word of commentary, naturally suggest doubt as to their authenticity. Of the first, all that can be said is that there is nothing in it to make it impossible that it should be by ‘Abid, to whom it is ascribed by Ibn Rashīq in the ‘*Umdah*: if not by him, it is by a fellow-tribesman of later date. The geographical indications suit the tribe.

Vv. 1—17 contain a long and beautiful *nasīb*. Vv. 1, 2: the Arabs (like the Hebrews)⁴ admired long necks in women, and v. 2 is a playful exaggeration. V. 5: the rendering is somewhat uncertain. In vv. 6—16 the journey of the departing friends is described. Vv. 8—10 tell of the *Qaṭas* or sand-grouse at the watering-place. Vv. 13—15 set forth a vigorous picture of the leader of the caravan. Vv. 18—27 give a fine outline of heroic character and conduct, the ideal which the poet attributes to his tribe. V. 26: notches in a sword are praised as evidence of use in fierce combat: *cf.* Nābighah I. 19. V. 27: *cf.* Nāb. I. 28.

Metre imitated (see the scheme prefixed to No. XIV).

- (1) Gone are the comrades whose parting pained thy heart as they sped,
 and in the litters gazelles lay hidden, long in the neck;
- (2) The earrings hang o’er a gulf so deep that, were one to fall,
 ’twould break in pieces before it reached the ledge of the breast.
- (3) Ah! will the days and the nights return again to our joy
 — the days when Salmā and we were neighbours, partners in love:
- (4) When each was faithful and fain, and well content with his mate,
 nor thought of seeking another, and life was to all most sweet,

¹ Barren she-camels are the strongest. ² Read ضَامِرَةٌ for ضَامِرَةٌ.

³ Lit., “at a time when the *samūm* is blowing, and sends (even) the chamæleon (which ordinarily enjoys and basks in the heat) to take shelter.”

⁴ See Canticles, IV, 4.

- (5) All things combined in delight — long time had hindered the day,
which Fortune made it her aim to minish, hasten its end?
- (6) My time with them was below the bend of Ramaq vale,
and up the hill-side the litters swiftly sped on their road;
- (7) The pale-hued camels that bore them glided on with their loads,
even as ostriches fleeing, plying featherless legs.
- (8) Then down they came to a water there below on their left,
a waste and desolate spot, with clamouring sand-grouse red:¹
- (9) A noisy crowd as they rose or hopped by the water's brink,
what time the travellers stayed to drink or send on a scout;
- (10) Some, dark of hue², lie outworn by travel close to the pool,
and others, dust-coloured, throng the place, too strait for their need.
- (11) Al-Aṭwā rises above them as they mount to the right,
and near they draw to the place where tents shall stand, or approach
- (12) The Sand-gronse Meadows to south of the *sidrah*³-trees of Khiyam,
and al-Mukhtabī: then they cross ad-Dauw, and downward they draw.
- (13) Now lies a waterless waste before them, level and bare;
and into it plunges a Leader, calm in his resolute way:
- (14) His loins well girt, and his shirt upon him ragged and torn,
rough and ungentle of speech, crisp-haired, a masterful man;
- (15) He lays on each of his train the burden of desert and thirst
— swift goers they after noon-tide, nimbly he leads the way.
- (16) Day-long I followed their course, mine eye agaze in its grief,
the eyeball swimming in tears, astrain to trace out their road.
- (17) All things in peace brought together — Fate shall fling them apart!
all life, how tender soever, prone shall lie in the dust.⁴

* * * * *

- (18) Young men of Asad my tribe, like lions haunting the brake
— no stint is known to their bounty, none goes poor from their hands;
- (19) Fair-skinned, a smile on their face, their calmness⁵ beats folly down:
but when they burn with the flame of wrath, the Earth is afraid.
- (20) Whom Pride uplifts in his fury, down they force him to bend:
but bending falls not to them whenso they rise up in pride.

¹ As noted in the Arabic text, "red" is not an appropriate word for the sand-grouse: see v. 10; some other adjective must have originally stood here.

² The Arabs distinguish two kinds of sand-grouse, the *Jūnī*, of dark colour, and the *Kudrī*, or dust-coloured.

³ *Sidrah*, a species of lote-tree, *Ithamnus spina-Christi*, Linn.

⁴ Literally: "shall be wrapped in a shroud with spices and perfumes for burial."

⁵ *Ḥilm* is a difficult word to render: it connotes a wise patience and forbearance joined with power; see Lane, s. v. The quality is ascribed to God in the Qur'ān.

- (21) They clear away care and grief with counsel prudent and just,
when minds are filled with distress, and ways are doubtful and dark.
- (22) Their word decides all disputes: their nature knows not to change:
their promise fails not when pledged: no crooked speech is theirs.
- (23) The wretched finds in their tents a plenty freely bestowed:¹
most generous are they to him who wanders, waif of the Night:
- (24) Bitter to meet in the battle: keepers they of their word,
when many a covenant falls unheeded, unfulfilled.
- (25) Grave are their tempers, and staid, when council gathers the tribe:
their armour ever is ready, spears and ropes for the steeds,²
- (26) And swords of price, in their edges notches, record of fame
in battle, yea, and the hands in time of need quick to give.
- (27) They deem not wealth will endure, nor lacking: each has its day,
though headstrong short-sighted folk think thus in their foolishness.

XXIII.

This poem is of doubtful authenticity. The elaborate picture of a storm in vv. 1—7 contains, it is true, several words used elsewhere by ‘Abīd in a similar connexion, and this is probably the reason why the poem was attributed to him by those who recorded it; *e. g.* دَلَّح in v. 2; *cf.* XXVIII, 14, دَلَّح; تَشَجُّ *id.*: *cf.* جَعَّ in VI, 7: مَقَرَّ in v. 3, *cf.* XXI, 9. But on the whole the picture wants the definiteness of the other passages, and it has no proper names to mark the locality as is customary; there is a heaping-together of high-sounding words which savours of over-elaboration. Some of the words used are (as not unfrequently happens with a difficult rhyme) of doubtful reading and application; see the note to vv. 6 and 7.

Then follows a curious and almost unique passage, vv. 8—16, in which the poet compares his dexterity in “swimming the seas of verse” to the movements of a great fish in transparent waters. This passage is old, because it was well-known to Jāḥiḍ (159—235 H), and most probably led to the choice of the word بَحْر, *sea*, to indicate metre in the language of prosody established by al-Khalil (100—175 [or 190]).³ Several of the words here also are of very doubtful meaning, and the alliteration in some of the lines (*e. g.*, v. 15) is not like the style of the ancient poetry.

Vv. 17—24 contrast the poet’s care for his good name with the shameless greed exhibited by his competitors, some particular one of whom appears to be satirized in scathing language; on the other hand, it is possible to take the passage as of general application,

¹ Literally, “Mixing the destitute of them with the well-to-do.”

² The Arabs on an expedition led their steeds by ropes alongside the camels on which they rode until the place of battle was reached, when they mounted the horses.

³ See more on this subject in the *Zeitschrift f. Assyriologie*, XXVI, pp. 388—392, (Goldziher-Festschrift).

contrasting the honourable poet as a class with the parasite, also as a class. The situation depicted here seems to be that of town life: *cf.* v. 20 — “at rich men’s gates a burden than lead more grievous”, and the “gate-keeper” of v. 21; ‘Abīd was a nomad, though he may have frequented courts of great men in the settled country, beyond Bedouin Arabia, and received gifts from them. Yet see *contra* Zuhair IX, 27.

(Original metre imitated)

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

- (1) I watched through the night the flashes that lit the towering
high-piled cloud-masses filled to the full, nigh bursting:
- (2) The heavily-burdened wombs of the fruitful waters,
that spout forth rain from many a rift of blackness:
- (3) The mists built up in darkness unfathomed, rain-drops
that carve deep caverns¹ when they are cast to earth-ward.
- (4) The mass grew one, compact in an even surface,
and poured forth rain in streams from its clefts, unstinted;
- (5) Like night in its gloom it swept over all the champaign,
one blackness, or like the sea with advancing billows.
- (6) It seemed, when the lightning clove it and flashed and flickered,
as though in the smile of rain-bringing constellations
- (7) One saw the white teeth flash forth in a sudden gladness
from faces of black-eyed maidens that laugh in joyance².

* * * * *

- (8) Nay, ask thou the poets if they can swim as I swim
the seas of the art of song, or can dive as I dive!
- (9) My tongue, in the shaping deftly of praise, or banning,³
and choosing of cunning words, is a nimbler swimmer
- (10) Than is in the sea the fish that amid the billows
swims bravely, and dives deep down to the depths of Ocean.
- (11) When he darts forward, see how his sides flash brightly,
and how when he turns the white scales shine and glitter;

¹ The deep holes made in the earth by the falling rain-drops are compared to the hollows (*afāhīs*, sing. *afhūš*) made by the sand-grouse in which to lay its eggs.

² The translation offered of vv. 6 and 7 is tentative merely. “Smile”, *tabassama*, is used of lightning in the clouds, and *inkalla* is also an appropriate word for lightning (L A XIV, 116²⁰ff); the *amwā’* (sing. *naw’*) are the asterisms the auroral rising of which is coincident with the season of rain. The literal rendering paraphrased above is — “(It seemed) as though the smile of the constellations therein, when it shone forth from the white (clouds) flashing with lightning, and played in them, were the smiling of white (teeth) that adorns the faces of black-eyed maidens.”

³ *Qarīd* is properly a laudatory ode, while the original meaning of *qāfiyah* (pl. *qawāfi*) is a satire: see Goldziher, *Abhandlungen z. Arab. Philologie* I, 83 ff. Later Arabic uses *qarīd* for any form of verse other than *rajaz*, and *qāfiyah* for rhyme.

- (12) And how, on the right and left, as he swims, the watching
 shoal of small fry keep close to the smooth rocks' shelter' —
- (13) The brood of the sea — no life have they left, if only
 thou liftest them from the wave where they dart and circle.
- (14) But he, if the hand goes forth in attempt to grasp him,
 he slips from beneath it, not to be caught with fingers!
- (15) So swims he, advancing now and retreating smoothly,²
 — and black in the sea are slippery fishes ever,
- (16) The sea's own colour, guarded by scaly armour
 set close as the scales on doublets of mail well woven.
- * * * * *
- (17) And I — by thy life! — refraining myself from baseness,
 I shield with a generous hand the afflicted stranger;
- (18) I honour my father's stock, and I guard my good name:
 I loathe to be counted one of the greedy beggars.
- (19) While thou — at the doors a lick-dish, and yet a miser,
 a beggar before the great, and at home a skin-flint;
- (20) Where victuals are spread more swift than an eagle swooping,
 at rich men's gates a burden than lead more grievous;
- (21) The gate-keeper weeps to see thee approach — "Will no one
 rid me and the door from this unwelcome fellow?"
- (22) And sooth, no wonder were it if he should meet thee
 with blows, and expel thee headlong from out the gateway.
- (23) If I were to place my honour within my belly,
 what refuge were mine against the reproach of all men?
- (24) Nay, were but my legs to hasten to still my hunger,
 "God smite them with palsy"! — thus would I pray, I swear it!

XXIV.

This poem also is open to suspicion. No quotation from it has so far been traced. It uses the rhyme-words of a very different piece, No. XXVIII, though its contents are in no respect similar. Vv. 11—13 contain phrases plainly identical with those of Aus b. Hajar,

¹ This rendering also is tentative, and does not pretend to be definitive; it is based on (1) the meanings of مُلَاوِصَةٌ as stated in LA VIII, 357⁵, and (2) the verse (13) supplied from the *Asās*, which clearly seems to refer to *small* fishes, as opposed to the big fish described.

² Rendering very uncertain.

IV, 2—4. V. 2 seems to be Qur’ānic in character. V. 4 appears to glance at a vice not prevalent among the nomad Arabs. Vv. 5—6 suggest the luxury of Persian banquets.

V. 7 turns abruptly to deeds of daring wrought in former days. Vv. 15—21 contain reflections upon death which may possibly be ancient: they do not appear to be Islamic. V. 18 makes a reference to the heathen notion (still prevalent among the Tigrē people of Abyssinia) that the souls of dead men became owls, which hooted from their graves so long as their desires (for vengeance or otherwise) remained unsatisfied. V. 19: “Branch of a *ben*-tree”, غُصْنُ بُيَآن, is a frequently-used simile for youth and fresh vigour; the *ben* is a tree with a leafy crown, *Moringa pterygosperma*, grateful, like all verdure, in the Desert.

The poem contains two verses resembling other verses of ‘Abīd’s, viz., 10 = XXI, 13, and 15 = XXVIII, 2; these resemblances may have led to its attribution to him.

(Metre imitated: see for scheme Nos. XIV and XXII)

- (1) Nay, fellow mine, hold thy peace, and stay the tongue of reproach:
let not reviling and evil speech be thy stock-in-trade.
- (2) I swear — my witness is God, the bountiful Lord of good
to whom He wills, and forgiving, full of mercy and grace —
- (3) Mine eye looks not to the goods that are not mine with a glance
wherein is covetousness, nor seeks to make them my own.
- (4) I keep not company with one fair of face, nor desire
converse with him unpermitted: no such thought is mine!
- (5) When men recline, and their hands send round the circle in turn
pure wine in bowls and in cups, and heads grow hot with the grape,
- (6) I fear the violent man, the stubborn heart perverse,
but shield myself from the pious and staid with nought but the hand.

* * * * *

- (7) And ne’er, so long as I live, shall leave me a steed white of flank¹,
stout-withered, fleet in his gallop, not soon yielding to thirst:
- (8) Or else a filly of race, a swimmer, sprightly of mood,
like to a strip of good cloth that flutters, held between spears.²
- (9) And many wastes where no way-mark guides through waterless plains,
— the pools we seek far away, dry hollows stretching for leagues,
- (10) Have I sped through on a camel tall, strong, good as a male,
as wild-ass swift, busy plier of forelegs, eager to go.

* * * * *

(Vv. 11—14 not translated).

* * * * *

¹ Having a white mark where the rider’s heel strikes.

² The reference is to a temporary shelter made by stretching a cloak or cloth of *burd*, with the ropes of horses, over spears stuck in the ground. See Tufail, *Dīw.* I. 6—9.

- (15) Nay, by thy Fortune, if I should deal too wisely with wealth,
when I am dead, men would give, methinks, scant praise to my skill.
- (16) I buy the praise of the guest by spending, lavish of hand,
my goods, until on a day my corse shall rot in the grave:
- (17) When sped my spirit, full swiftly shall the pillow be set
beneath my head in a chamber deep, dark, ugly to see;
- (18) Or may be on a high hill the owl shall hoot from my tomb,
or may be in a low ground my grave shall look to the sky.
- (19) How many a youth, fair of shape, straight, fresh as branch of the *ben*,
of stock unsullied, of face bright, open, light-hued of skin,
- (20) Have I stood by, I who loved him, yea and he loved me well,
while there apart he was laid in the hollowed side of the grave.
- (21) What are we men but as corpses strewn world-wide in the dust,
whereso thou goest, and wind as vain as the passing breeze?

XXV.

This poem, being much quoted, has taken up a considerable variety of reading and arrangement. It is evidently a mere fragment, and as we do not know the circumstances which led to its composition, it is difficult to gather the precise sequence and import of the verses. It is addressed to ‘Amr, called Abū Karib, a prince of the house of Kindah, who according to the scholion on v. 4 was one of the sons of al-Ḥārith the king, and therefore brother to Ḥujr prince of Asad whom ‘Ilbā slew. But the genealogies give only four sons to al-Ḥārith — Salamah, Shuraḥbīl, Ḥujr, and Ma‘dī-karib. It seems probable that some collateral prince of the tribe is meant: *cf.* Sharāḥīl in No. XIX.

Vv. 1—3, the short *nasīb*, which has evidently lost some verses. The nightly phantom of the Beloved, a constant figure in old Arabian poetry, appears only here in the poems that remain of ‘Abīd. V. 2 *a* contains a phrase which has passed into the common stock of poetical language; *cf.* al-Ḥārith b. Ḥillizah, Mfḏt. LXII, 2. Vv. 4—12, the address to Abū Karib. V. 10 *b*: *cf.* IX, 2, and XXIX, 2, 3.

(Metre imitated: for scheme see No. XIV)

- (1) The phantom glided among us while we lay in the Vale
from Asmā's folk: but it came not pledged to visit us there.
- (2) How didst thou trace out the way to men who had ridden far,
through wastes where no water is, 'twixt plain and heaped sand-hills?
- (3) Nightlong they journeyed and pushed their camels, ready and strong,
to give the best of their speed, like fleet-foot kine of the wild.

* * * * *

- (4) This message carry from me to Abū Karib and his kin —
a word to spread through the low-land after its upland way:
- (5) “O ‘Amr! no man there is goes forth at night or at dawn,
but wends unseen in his train a Driver driving to Death!”
- (6) “And if thou seest in a vale a serpent coiled in thy road,
pass on, and leave me to face that serpent as I may.”²
- (7) “Ay sooth! thy praise shall abound whenas I pass to my death,
when never living I gained aught kind or good from thy hand!
- (8) “In front, see, waits thee a day to which thou surely shalt come:
escapes no dweller in towns, no wandering son of the wild.
- (9) “See then the shadow of kingship which one day thou shalt leave
— can one secure it with tent-ropes, fasten safe with pegs?
- (10) “Nay, get thee gone to thine own! a man of Asad am I —
the folk that gather for counsel in tents, lords of short-haired steeds.
- (11) “I leave my enemy lying prone and paling to death,
his raiment bloodied, as though stained through with mulberry-juice;
- (12) “I pierced his body, the while our steeds with forelocks adrift
bore down, and out from his back a cubit of spear-shaft showed.”

* * * * *

(additional verse in *Khizānah* and *Aghānī*).

- (13) Good shall abide, though the time be long since kindness was done:
wrong is the worst of all gear to store for journey’s use.

XXVI.

Vv. 1—8, the *nasīb*; with v. 4 *cf.* No. V, 4—5. V. 8, ‘Āqil, a valley of which the upper part belonged to Ghani, and the lower to Asad, Ḍabbah, and the Banū Abān b. Dārim (of Tamim): see *Yaq.* III, 589, 17; several other places appear to have borne the name.

Vv. 9—21, a recital of the glories of Asad: 11—13, the slaying of Ḥujr and defeat of Kindah: 14, the defeat of ‘Āmir b. Ṣaṣāḥ; 15, the encounter with Ghassān (*cf.* II, 19—27; VII, 1—11; XVII, 7—13; XX, 6—11). As indicated in the note to the Arabic text, this poem is intimately related to Imra’ al-Qais, No. LI.

- (1) Is it at tent-traces whereof the trench round the tents has become thin,
scarcely to be seen,
and at vanisht abodes that thy tears are falling fast?

¹ The image is that of a driver of camels, *ḥādī*, who pushes them on with his voice, sometimes by singing verses to them (*cf.* No. XXII, 13—15).

² This verse has given rise to an apocryphal anecdote about ‘Abīd and a serpent which will be found in *Jamharah* p. 22.

- (2) Over them the wind has drawn its trailing skirts
for a year, and the dark cloud full of heavy rain has swept them.
- (3) Day-long I stood there (overcome), as though I had drunk
strong pale wine, of that which Babylon has matured.
- (4) But what boots the weeping of an old man among tent-traces,
after that there has come upon him the white hair of old age?
- (5) The place is empty of those who once dwelt there:
since they have gone, no hope is left there of return;
- (6) And yet many times was it Sulaimà's abode —
she that was like a long-necked doe that had lagged behind the herd.
- (7) Why dost thou not forget her by the help of a she-camel strong as a mule,
light of colour, with a pad bleeding (through constant travel), of full growth,
- (8) Emaciated by toil? The saddle upon her seems
as though it were set on a wild-ass with his mates, whose grazing-
ground is ‘Āqil.
- * * * * *
- (9) O thou that askest concerning our glory —
it seems thou hast not heard of our mighty deeds.
- (10) If the tale of our Days¹ has not reached to thine ears,
ask, then — thou shalt be told, o asker!
- (11) Ask concerning us Hujr and his hosts
— the day when his army turned their backs, fleeing in affright:
- (12) The day that he came upon Sa’d in the place of battle,
and Kāhil galloped after his flying horse;
- (13) And they brought his herd down to drink of slender spears,²
(their heads) as though they were points of burning flame.
- (14) And ask ‘Āmir to tell how, when we met them,
there was uplifted over them the thirsty keen-edged sword.
- (15) And the host of Ghassān — we encountered them
with a mighty army whose dust trailed far behind.
- (16) My people are the sons of Dūdān, men of skill
what time War, long barren, becomes pregnant again:
- (17) How many are there among them of mighty lords,
givers of gifts, the sayer also a doer —
- (18) Men whose words are words (to pin faith upon),
their deeds (great) deeds, their gifts (true) bounty,
- (19) Utterers of words the like of which
cause fruitfulness to spring from the droughty field!

¹ I.e., battles.² A metaphor for a bloody fight: see note in Arabic text.

- (20) Never did they disappoint the seeker who repaired to them,
 nor did the censurer ever hinder their generosity:
- (21) Dealers of spear-thrusts on the day of battle,
 wherefrom the mightiest of champions forgets his prowess.

XXVII.

Vv. 1—10, the *nasīb*: al-Jināb is said to be a place near Faid, the centre of the settlements of ‘Abid’s sub-tribe Sa’d ibn Tha‘labah.

Vv. 11—18, the prowess of his tribe described.

- (1) Whose is the abode that has become desolate at al-Jināb,
 effaced all but a trench and traces like writing in a book?
- (2) The East-wind has changed it, and the blowing of the South,
 and the North-wind that drives along the particles of dust —
- (3) At eventide they visited it one after the other: — and every cloud that
 stayed over it,
 thundering continuously, with heavy masses compacted together.
- (4) The place has become desert: once mightst thou have seen there horses
 trained spare, like demons,
 the offspring of al-Wajīh or Ḥallāb,¹
- (5) And (camels) brought home at evening and sent forth to pasture in the
 morning, and a whole tribe dwelling together,
 and tall gentle maidens, fair like statues, and sumptuous tents,
- (6) And elders famed for bounty and wisdom,
 and young men, the noblest of warriors stout of neck.
- (7) The well-known landmarks of it stirred in me longing,
 what time hoariness took up its abode in the house of youth.
- (8) The dust-coloured gazelles have made their home there: it was
 aforetime the home of plump women, equal in age,
- (9) Modest — among them one tender who took me captive
 with her dainty ways, and stirred the strings of my heart;
- (10) A straight spear-shaft was she from the waist upwards:
 below her girdle her hips were round and full as a sand-hill.
 * * * * *
- (11) As for us, we were all of us shaped for headship —
 who would ever equate the heads with the tails?

¹ Names of celebrated stallions.

- (12) We defend not our wealth with the shield of our honour —
 nay, we make wealth the shield to save our honour;
 (13) And we hold off our foes from us by smiting
 that cuts deep, and javelins that pierce all armour,
 (14) When the horsemen¹ gird themselves in the blaze of battle,
 and the dust mounts up to above their side-locks.
 (15) And with us the horsemen take shelter quickly,
 their steeds heavily laden on back and quarter,
 (16) Hanging down their heads, unkempt their forelocks,
 dispersed on a raid, troop following troop,
 (17) Coming hastening towards us, as if they were trained dogs
 that have heard the voice of their master calling:
 (18) Light of belly, they whinny in pride as they come in,
 having captured booty after booty.

XXVIII.

A famous poem. The prelude may be compared with XIII, 5. V. 2 has the same phrase as XXIV, 15. Vv. 4, 5: "He will be sober — yes! when he is dead." V. 5: graves were dug in places where moisture kept the neighbourhood green: in a *wādī* or water-course this would be most so at a bend.

Vv. 6—15, a much-admired description of a storm, claimed as the work of ‘Abīd (against Aus b. Ḥajar) by the mention of Mount Shaṭīb in v. 9, and by the resemblances to other passages of ‘Abīd dealing with storms (VI, XXI, 9, 10): v. 6*a* is identical with v. 9*a* of No. XXI. V. 15 anticipates the effect of the storm in starting the greenery everywhere: *cf.* Imra’ al-Qais, *Mu‘all.* 70. It is necessary to transpose v. 8 and to place it between vv. 14 and 15: probably its appearance where it is now placed is due to the frequency with which v. 7 and it are quoted together, as the most admirable verses of the poem.

(Metre imitated: for scheme see Nos. XIV and XXI)

- (1) Night's rest she broke with her railing: no time that for her tongue!
 why didst thou not wait for dawn to ply thy trade of reproach!
 (2) God's curse light on her! she knows full well, in spite of her blame,
 myself, not her, it concerns, my goods to waste or to keep.
 (3) Youth brought us all its delight, and filled with wonder our life:
 we gave not gifts to be paid, nor bought to sell at a gain!
 (4) If I drink wine, if I buy the costly juice at its price,
 the day shall come, never fear, that makes me sober again:

¹ Here and in v. 15 "horses" are used for both horses and riders: see p. 28, note 4.

- (5) Yes, sure enough, in a grave, dug where the valley is bent,
and swathed in white ¹ I shall lie — white like an antelope's back.
* * * * *
- (6) Ho! who will help me to watch the lightning flash through the night
from out a mountain of cloud that shines like whiteness of Dawn?
- (7) Close down, with hardly a break, its mighty fringe sweeps the ground:
it seems as though he who stands could thrust it back with his hand.
- (9) When first its opening rain enfolds Mount Shaṭīb in mist
the flashes gleam like a piebald prancing steed in the fight;
- (10) The roar begins at the top: then all below quakes again,
and straightway loosed is the flood — no more can the burthen be borne.
- (11) Between the topmost and lowest parts one radiance spreads,
as though were stretched a great sheet, or shone a torch in the night.
- (12) The thunder rolls, as if there she-camels great, of full age,
rough-haired, their dugs full of milk, yearned crying after their young;
- (13) Hoarse-throated, moaning their cry — trembling their pendulous lips —
they lead their younglings to feed some stretch of plain in the sun.
- (14) The South-wind blew on its van, and then the full mass behind
began to pour down the freight of waters pent in its womb.
- (8) Before the rush of its rain high ground and low are all one,
and he who crouches at home as he who wades through the plain.
- (15) And in the morning the meadows all were green in the light —
hollows where pools stood unstirred, or brooklets coursing the field.

XXIX.

This poem attaches itself to the story of the slaying of Ḥujr as related by Ibn al-Kalbī, who, in traditions where the Yaman and the Northern tribes come into conflict, is not to be trusted (*cf.* Introduction, p. 4). As noted in the Arabic, it is often quoted. Possibly some of the verses may be by ‘Abīd, while others have been inserted by a forger.

In v. 5 the extent of the area said to have been devastated by Ḥujr — the triangle between Yathrib ² (al-Madinah) in the South, “the Castles” — which must be the *Castella* marking the *Limes* of Roman jurisdiction, — in the North, and al-Yamāmah in the East — is far in excess of the region held by Asad, and includes the territory of many other tribes. The mention of the Resurrection in v. 11 points to an origin in Muslim times, while the word “slaves” in the same verse seems to be taken from Imra’ al-Qais’s expression عَيْبِدُ in his poem LI, 3. The following is Prof. Nöldeke’s observation in regard to the

¹ *I. e.*, his shroud: coffins are not used for burial in Arabia.

² The *v. l.* *Yatrab* seems impossible, as this is the name of a place in al-Yamāmah: Bakrī, 850.

piece, written quite independently of the editor's view stated above: "Ob dies Gedicht nicht von einem bitterbösen Gegner der Asad deren berühmtesten Dichter untergeschoben ist? القيامة v. 11 deutet auf einem Muslim als Verfasser."

- (1) Weep, O mine eye, for Asad's sons!
Sunk are they in anguish of heart.
- (2) Once had they tents of leather red,
vast herds of camels, and plenteous wine,
- (3) And short-haired steeds of noble race,
and spears well straightened in the clip.
- (4) Give pause, O King! avoid the curse!
stay! in thy sentence ruin falls.
- (5) In every valley from Yathrib's town,
and from the Castles to far Yamāmah,
- (6) Sounds wailing of captives, or the shriek
of fire-scathed wretch, or the death-bird's hooting.¹
- (7) Najd hast thou barred to them, and now
in fear they dwell in low Tihāmah;
- (8) Trembling the sons of Asad crouch,
as the dove trembles o'er her eggs:
- (9) A poor nest built she of two twigs
of *nasham*² and of panic-grass.
- (10) If thou leave them, it is thy grace;
and if thou slay them, it is no wrong:
- (11) Thou art the Lord and Master, thou,
and they thy slaves till the Resurrection;
- (12) Submissive under thy scourge are they
as a young dun camel under the nose-ring.

XXX.

This poem, though so far only found in the modern collection made at second-hand by Abkārīyūs, has in favour of its genuineness the citation of v. 6 (with ‘Abid's name) in LA IV, 322¹, with a reading containing a rare word³ for which this passage is apparently the only authority. The *nasīb* (vv. 1—9) has many beauties. The didactic portion (10—28) suits well the conditions of tribal nomadic life in ‘Abid's time; while the last part, in which

¹ See XXIV, 18, and remark in introduction to that poem.

² *Nasham*, a species of tree growing in the mountainous country, of which bows were made.

³ Perhaps تَعَلَّد used of a snake may be related to the Persian عَلَبْدَن.

Imra³ al-Qais is contemptuously mentioned as a rival not yet dead, fixes the age of the poem, if genuine, as before 535 A.D. There are a number of expressions which coincide with Tarafah's *Mu‘allaqah* (the date of which falls between 554 and 569): v. 1, تَلَوَحْ, *Mu‘all.* 1; *id.*, تَرَعَدَ, *Mu‘all.* 79; v. 3, أَمَّ قَرَعَدَ, *Mu‘all.* 32; v. 4, تَرَاعَى, *Mu‘all.* 7; *id.*, أَرَاكَ, *Mu‘all. id.* التَّيْبِيرِ; v. 7, اِنَّمَدَ, *Mu‘all.* 9; v. 8, *Mu‘all.* 8; v. 28, تَرَوَّوْ, *Mu‘all.* 104.

Either both poets drew upon a common stock of poetic images and turns of phrase, or one must have copied the other, or used his language as the established idiom of verse. V. 1: Darghad is at the eastern end of the great *harrah* or volcanic plateau now called the *harrah* of Khaibar; it still bears the name (spelt by Doughty "Thurghrud"). V. 4, "in bosky shade": literally, "in the shade of the *arāk*, a shrub or small tree, *Salvadora persica*, and the *gharqad*, a thorny tree, *Lycium sp.*" V. 7: Arab women dust their gums with powder of antimony sulphide (*stibium*) in order to set forth the whiteness of their teeth.

The *nasīb*, 1—9, has been rendered in rhythm imitating the metre of the original (see No. VIII for the scheme). In the rest of the translation no close adherence to rhythm has been attempted.

- (1) Whose are the traces of tents, outworn, in the black plain of Darghad,
that shine like the opening page of a book with its script new-limned?
- (2) Of Suḏà¹ are they, what time she gave thee her love for thine —
the days when, as oft as we met, the omens were fair and bright:
- (3) The days when her deep black eyes beamed kind from a shape of grace
like an antelope, perfect in race, a mother, whose fawn stands by.
- (4) With it by her side she crops the herbage in early morn:
with it, when the heat grows cruel, she shelters in bosky shade;
- (5) She makes it, in all her herd, the point whereon dwells her eye,
and over it bends her neck whenever they lie asleep.
- (6) Yea, truly she fixed in my heart a pain that comes back to it
again and again, as rankles a serpent's poisonous tooth:
- (7) That morn when her face shone forth from out where the curtain hung
— just then, methinks, had she drawn round her teeth lines of *stibium*.
- (8) She smiled, and her lips disclosed white pearls set amidst the gums,
as though they were camomile blowing on sand-mounds, moist in the sun.
- (9) For Suḏà I yearn, how long soever the absence be:
life-long for her love shall I thirst like the hovering bird o'er the spring.

* * * * *

- (10) When thou art one that gives no heed to counsel, nor follows
good advice, nor inclines to the voice of him who points out the right way,

¹ Called here Saḏah, but Suḏà in v. 9.

- (11) And holds in no respect the blame of the whole tribe,
nor defends it against its enemy both with his tongue and his arm,
- (12) Nor shows clemency towards its foolish ones, nor guards it,
nor strikes down in its defence the insolence of the threatening foe,
- (13) Nor stands for it in the contest of praise, wherein is shown forth
its superiority in the world against another who boasts himself¹ —
- (14) Then art thou not, though thou cheat thyself with vain desires,
one fit for chiefship preeminent, nor near to being a chief.
- (15) By thy life! my partner fears no wantonness from me,
and never do I desert him who gives his love to me;
- (16) And I seek not the love of him who has in him little good,
nor am I too proud to welcome the friend who would seek my side.
- (17) Yea, and I quench the fire of warfare when it blazes up
and has been kindled for nought but folly throughout the land;
- (18) And, on the contrary, I light it up against the wrong-doer who warms
himself thereat,
when his intelligence holds him not back from active mischief.
- (19) And I pardon my client² little offences that cause me anger,
and, on the other hand, I use him with roughness so long as he recognizes not the claims (?) of my stock.
- (20) And whoso among them thinks to do me a wrong, in sooth
he is like one attempting to shatter the topmost peaks of Sindid.
- (21) Yea, and I am a man whose counsel brings life to him who prizes it,
nor am I one who is a novice in great affairs.
- (22) When thou placest trust in a treacherous man
verily thou retest it on the worst of all supports.
- (23) I have found the treacherous man like the camel-plague, dreaded by all his folk,
and never have I considered the trouble of my client as other than
my own.
- (24) Manifest not love towards a man before thou hast put him to proof:
after thou hast tried a man thoroughly, blame him or give him praise.
- (25) Follow not the counsel of him whose ways thou hast not tracked out:
but the counsel of him whose wisdom is known — take that for thy guide!
- (26) Be not slothful in admitting the claims of kinship on thee
in order that thou mayst hoard wealth: but be slow to join thyself
to strangers.

¹ This verse may also be taken as referring to contests for superiority within the tribe: one who would be a leader must know how to assert himself.

² Client: i. e. protected stranger, *jār*, for which *maulā* is here the equivalent.

- (27) And if thou hast gotten a gain of glory and wealth of fame,
repeat thine exploit, and add to that which thou hast gained.
- (28) Stock thyself well with provision of this world's goods, for, sure,
in every case such store is the best to make light the way.
- * * * * *
- (29) Poor Imra' al-Qais longs for my death — and if I die
verily that is a road in which I journey not alone.
- (30) Mayhap he that longs for my destruction and sudden death
in his folly and cowardice — shall himself be the first to die.
- (31) The life of him who hopes for my passing hurts me not,
nor does the death of him who has died before me prolong my life.
- (32) The days of a man are numbered to him, and through them all
the snares of Death lurk by the warrior as he travels perilous ways.
- (33) His Doom shall spring upon him at its appointed time,
and his way is towards that meeting, though he make no tryst therefor.
- (34) And he who dies not to-day, yet surely his fate it is
to-morrow to be ensnared in the nooses of Death's doom.
- (35) Say thou to him who seeks things different from things gone by:
“Be ready to meet the like: for lo! it is here at hand.”
- (36) We men who live and the dead of us are but as travellers twain:
— one starts at night, and one packs his gear for to-morrow's morn.

FRAGMENTS.

1.

- (1) Dost thou threaten my kin, while thou hast left Hujr
with the raven digging his beak into the black of his eyes?
- * * * * *
- (2) They refused to be servants of kings, and never were ruled by any:
When they were called on for help in war, they responded gladly.
- * * * * *
- (3) And if thou¹ hadst overtaken ‘Ilbā son of Qais,
thou wouldst have been content with safe return instead of booty.

¹ *I.e.*, Imra' al-Qais: the verse has reference to that poet's threats of vengeance: see note in Arabic text.

2.

So he¹ fails at one time, and brings gain at another,
and joins the abused, reviled one to the skilful, clever (or, causes
him to overtake him).

3.

This piece, like most others in the work of Abū Ḥātim where it is found, is a manifest fabrication, destitute of poetic merit. V. 5. The "kingdom of Naṣr" is the royal house of al-Ḥīrah: Sindād was one of its palaces overlooking the Euphrates, or a canal leading from it. V. 6. Dhu-l-Qarnain: see Qur'ān XVIII, 82 ff.: Alexander the Great in the character of Zeus-Ammon. V. 8 is taken straight from the Qur'ān.

- (1) And there shall surely come after me generations unnumbered,
that shall pasture the precipices of Aikah and Ladūd;
- (2) And the sun shall rise, and the night shall eclipse it,
and the Pleiades shall circle, bringing evil fortune and good;
- (3) So long shall it be said to one who wears out the last flicker of his life:
"O thou of long life's space — hast thou seen 'Abīd?"
- (4) Two hundred years in full and something over —
twenty have I lived, brought to great age and praised;
- (5) I reached back to the beginning of the kingdom of Naṣr at my birth
and the building of Sindād: and long since has it fallen into ruin;
- (6) And I followed after Dhu-l-Qarnain until he escaped me
by galloping hard; and I almost saw David.
- (7) After this no kind of life remains to be sought for
save life for ever: but thou canst not attain to that.
- (8) And surely both this and that (my life and yours) shall pass away —
everything except God, and His Face, the worshipped.

4.

- (1) Has Wudaik left its place since I dwelt there,
and shifted to where delivers the torrent of Dhāt al-Maṣājīd?
* * * * *
- (2) I have perished: Time has swept me away; the stars of the Wain¹
and the bright stars of the Lesser Bear have become my equals in age.

¹ His horse.

² The constellations *Ursa Major* and *Minor*.

5.

This is a patchwork of verses taken from XXV, 5 and XXIV, 21. V. 3 completely spoils the sense of the verse from which it is taken.

- (1) O Hārith! never went forth a folk at night or at break of day
but there travelled in their track a Driver driving to Death.
- (2) O Hārith! never there rose the Sun and never it set,
but the fated Dooms of men drew nearer the appointed day.
- (3) What are we but as the winds — thou passest them lightly by
below in the dust — and bodies like millions gone to decay?

6.

- (1) O comrade! seest thou the lightning? I watch it through the night,
as the darkness closes in, there in the shining clouds;
- (2) It stayed over a pool below Dhū Raid,
and scattered its rain over [the sides of] Dhu-l-‘Ithyar:
- (3) Then [moved on to] ‘Ans and al-‘Unāb and the sides
of ‘Ardah, and the hollow of Dhu-l-‘Ajfur.

7.

This verse is interesting as a link between ‘Abīd and the comparison of lightning, in v. 72 of the *Mu‘allaqah* of Imra’ al-Qais, to the lamp lit by a Christian devotee (*rāhib*), as a guide to travellers by night in the Desert. It may be a verse of the poem to which No. 6 belongs.

It was (or, is) like the lamp of a hermit speaking Syriac,
or the featherless arrow being shuffled by the hand of a player (at
Maisir) by night

8.

- (1) We gave to drink to Imra’ al-Qais son of Hujr son of Hārith
cups that choked him, till he became accustomed to defeat.
- (2) There delighted him the drinking of luxurious wine and the voice of a
sweet singer
and the vengeance which he was seeking for Hujr became too hard
for him
- (3) And that — by my life! — was an easier way to take¹
for him than facing sharp swords, and the points of tawny spears.

¹ Or, drinking place to resort to (for watering camels).

9.

- (1) And when griefs attend thee, [know that] some of them are debts to be paid
at a future time, and some, debts to be paid at once.
* * * *
- (2) And verily assemblies are made resplendent by thy presence: thou art not
one whose beard covers nearly the whole of his face, nor one over-
whelmed with fat:
* * * *
- (3) But like the sharpened sword of India, brandished by a warrior who comes
forth as the champion of his side.

10.

This exercise of ingenuity has of course no pretensions to be ancient. A similar contest in verse, said to have taken place between Imra' al-Qais and al-Tau'am of Yashkur, will be found in the former's *Diwan*, ed. Ahlwardt, No. XXII (*cf.* LA VIII, 98): other specimens of the style occur in later poetry. Qur'anic wording is visible in v. 4 and v. 16, and modernity in v. 13.

‘ABID.

- (1) What is that living thing that is dead, but revives life by means of its dead:
toothless itself, what is that which causes to sprout teeth and fangs?
IMRA' AL-QAIS.
- (2) That is the barley-corn: watered when it puts forth its ears,
after long time it begets heaps of grain on the threshing-floors.
‘ABID.
- (3) What are they that are black, and white, and yet both of one name:
man cannot reach up to them to touch them with his hand?
IMRA' AL-QAIS.
- (4) These are the clouds: when the Merciful sends them forth on their way,
He waters with them the dry places of the deserts of earth.
‘ABID.
- (5) What are they whose caravans move all freighted with hopes and fears:
far do they wend to their goal, then return to their place again?
IMRA' AL-QAIS.
- (6) These are the Stars, when their places of rising shift through the year:
I have likened them to fire-brands breaking the blackness of night.
‘ABID.
- (7) What are they that traverse a land — no fellow have they on their way:
swiftly do they speed along, and return not the way they went?

IMRA’ AL-QAIS.

- (8) These are the Winds: what time their violent gusts sweep by,
their skirts are sufficient, broom-like, to whirl the dust away.

‘ABĪD.

- (9) What are the afflictions that openly bring to men grief and pain:
more terrible they than a host on march with resistless might?

IMRA’ AL-QAIS.

- (10) These are the Dooms: none they spare among the tribes of earth;
the fools they o’erthrow, and they leave not the wisest where they stand.

‘ABĪD.

- (11) What are those ones that outstrip the swiftest of birds with ease:
they will not be humble and mild, though thou bridle their mouths
with steel?

IMRA’ AL-QAIS.

- (12) These are the steeds of pure race, on which men swim through the air:
their constant comrades are they in days of strife and alarm.

‘ABĪD.

- (13) What are those that with one bound leap over valley and hill
before day dawns — yet they go no step on their way by night?

IMRA’ AL-QAIS.

- (14) These are the Hopes that possess man’s heart and make him a king
beneath the heaven, and yet they lift not at all his head.

‘ABĪD.

- (15) What are the Judges that judge without or hearing or sight,
or tongue of men to give sentence, words or eloquence fit?

IMRA’ AL-QAIS.

- (16) These are the Balances set by God Most High among men,
the Lord of creatures, to weigh men’s deeds whether evil or good.

11.

One of the pieces of verse inserted in the picturesque legend of the death of ‘Abīd at the hands of King al-Mundhir of al-Ḥīrah.

- (1) The King of evil intent on his evil Day gave me choice
of cases to choose, each of which flashed death full sure to mine eyes:
(2) As once of old was the choice offered the Children of ‘Ād —
yea, clouds wherein no delight or joy to the choosers was hid:

- (3) Clouds fraught with tempest of wind, which, once let loose on a land,
leave all therein like the night that comes before thirst quenched.¹

12.

A beautiful fragment of a *nasīb*, in the shortened form of the *Basī* metre called *Munsariḥ*: -◡◡-|◡◡-|◡-|◡◡-||-◡◡-|◡◡-|◡-|◡◡-. The rendering imitates the rhythm of the original. Verse 2 is ascribed to Abū Duʿād of Iyād in B Qut. 123².

- (1) No thunder came from the cloud nor lightning flash:
it rose and spread, giving hope to us of the rain.
(2) The rain-drops fell from it one by one in a string —
where water finds but a crevice, through it will fare.
(3) We passed the night, she and I, stayed there on her rugs;
till spread the dawning, her eyen closed not their lids,
(4) For that ’twas said — ‘After morning march we away,
and all the folk gathered here shall scatter abroad’.

13.

Know this surely — truth it is, no empty word —
only he who shares thy case can help thy need.

14.

Whether this fragment is rightly included in the collection is uncertain: “‘Abdallah ibn al-ʿAbras” may be some other person.

- (1) I become gentle when the creditor is gentle, and I put him off when he is insistent, until he that slays me will have to take the debt on himself;
(2) Evening and morning I postpone the date of payment, that he may be weary of me, and be satisfied with getting part of the debt without reaping any profit

15.

(Metre of version like that of No. XI)

- (1) Steel thy soul whensoe’er a trial approaches:
Patience teaches the best of skill to the skilful.
(2) Be not straitened in heart before all thy troubles:
they will clear, never fear, without much scheming.
(3) Often men are perplexed and plunged in distresses:
sudden comes a relief like loosing of shackles!

¹ A phrase of doubtful meaning: evidently here used for the torment of thirst.

16.

- (1) Bear to Judhām and to Lakhm whenas thou passest their way
 — and sooth, to all men a good it is to hear of the truth —
- (2) This word, that ye are our brothers (so stands it in God's book)
 when portioned out were the spirits and the kinships of men.

17.

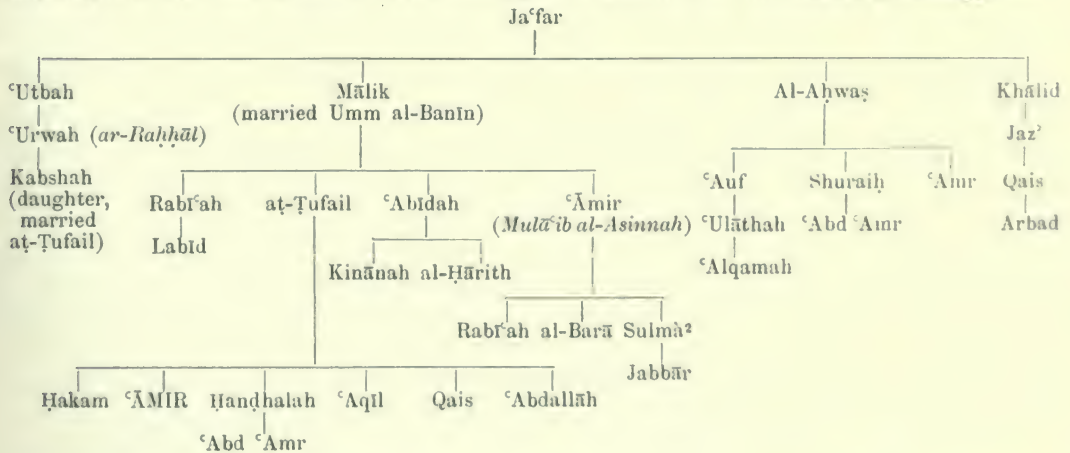
And night-long the gazelles¹ of Rumāḥ about him were lamenting
 with bared heads, neither sleeping nor letting others sleep.

¹ *I.e.* his women. *Cf.* No. VIII, 14.

THE *DĪWĀN* OF ʿĀMIR IBN AT-TUFĀIL, OF AMIR IBN ṢAṢAʿAH.

INTRODUCTION.

THE TRIBE of ʿĀmir ibn Ṣaṣaʿah, to which our poet belonged, was the most powerful member of the large group called Hawāzin, descended, according to the genealogists, from Muḍar (son of Nizār, son of Maʿadd, son of ʿAdnān) through Qais ʿAilān. ʿĀmir appears, during the time with which our history deals, to have held pretty strongly together, and its various sub-tribes to have acted as a unity in contentions with its neighbours. Its principal subdivisions were Hilāl¹, Numair, Suwāʿah, and the families said to be descended from Rabʿah by his wife Majd, a woman of Quraish: from this marriage were sprung the powerful sections called Kilāb and Kaʿb; to the latter belong ʿUqail, Jaʿdah, Qushair, and other stocks with which we are not here concerned: to the former several houses, of which the most notable were Jaʿfar and Abū Bakr. Our poet was a member of the house of Jaʿfar, in which, during his life-time and that of the previous generation, the chiefship of the whole group called ʿĀmir ibn Ṣaṣaʿah appears, with a brief interregnum, to have resided. The following table shows his immediate genealogy:—



¹ This tribe, in the 11th and 12th centuries A. D., became famous for what has been described as the second Arab invasion of North Africa, which has furnished the matter for a popular romance.

² Also vocalized *Salmā*.

At the memorable battle of Shi‘b Jabalah al-Aḥwaṣ was the chief of the whole tribe of ‘Āmir. He was succeeded in this dignity by his nephew ‘Āmir Abū Barā, called “the Player with Lances”. *Mulā‘ib al-Asinnah*, and he by his nephew ‘Āmir son of aṭ-Ṭufail, our poet. Of the persons shewn in ‘Āmir’s family tree the great majority died in battle. His uncle Rabī‘ah, father of the poet Labīd, was slain at Dhū ‘Alaq, fighting the tribe of Asad¹; his uncle ‘Abīdah was killed at Dhū Najab, a year after Shi‘b Jabalah, in conflict with the Banū Yarbū‘ of Tamīm²; his father aṭ-Ṭufail fell at Hirjāb³. Of his brothers, Qais and Ḥakam lost their lives on the Day of ar-Raqam⁴, while Ḥanḍhalah fell at Ḥisnā⁵, and ‘Abdallāh was killed at al-Bathā‘ah⁶; his cousins Kinānah and al-Ḥārith, sons of ‘Abīdah, were also slain at ar-Raqam; ‘Abd ‘Amr, son of Ḥanḍhalah, his nephew, died at Badwah⁷. The members of this illustrious family were fully conscious of its eminence; Labīd’s first poem, the *Rajaz* verses with which he discomfited ar-Rabī‘ b. Ziyād of ‘Abs at the court of an-Nu‘mān king of al-Ḥirah, claims the highest place for his stock⁸:

نَحْنُ بَنُو أُمِّ ابْنَيْنِ
وَنَحْنُ خَيْرُ عَامِرِ بْنِ صُعَيْبٍ
الْبَطْعُمُونَ أَجْفَنَةُ الْمَدْعَمَةِ
وَالضَّارِبُونَ الْهَامَ دَحَتِ الْخَيْضَةَ

“We are the Sons of the Mother of the Four:⁹
We are the best of ‘Āmir son of Ṣaṣa‘ah;
We feast our guests on platters ever full,
And smite the heads beneath the battle-din.”

Although the various sections of the tribe of ‘Āmir appear generally to have acted together against external enemies, they were not always without variance among themselves. The traditions tell of quarrels between the house of Ja‘far and that of Abū Bakr, the two principal branches of Kilāb. At the battle of Shi‘b Jabalah the tribe of ‘Abs were under the protection of the former, and fought with them in the great fight; but the position soon after became strained between ‘Abs and Ja‘far, and the former withdrew from the protection of the latter, and put themselves under that of Abū Bakr. Not long afterwards, Ja‘far appear to have seceded from the brotherhood of ‘Āmir in consequence of a quarrel with the Abū Bakr, and to have allied themselves with the Banu-l-Ḥārith b. Ka‘b of the Yaman: they were absent¹⁰ from the tribe on the Day of

¹ See Labīd, *Dīw.* (Khālidī) p. 75.

² See Naq. 587¹⁹.

³ See *Dīw.* No. XXXII.

⁴ See *Mfāt*, pp. 30—34, and further on; also No. XXIX, vv. 5 and 6.

⁵ See *Dīw.* No. XVI A, 6.

⁶ See *Baṭhir*, 485, foot.

⁷ See *Frag.* 4.

⁸ Labīd, *Dīw.* No. XXXIII 3—6; *Agh.* XIV, 95; *L A IX*, 427¹⁸.

⁹ Or “We are the four sons of Umm al-Banīn”; Umm al-Banīn, “Mother of the Sons”, is a proper name, though no doubt originally implying a title of honour; but when Labīd spoke her four sons were no longer alive, and the second generation were more than four.

¹⁰ Naq. 241⁴; *Mfāt*. 366, top.

an-Nisār, fought not long after Shi‘b Jabalah, when Asad and the Ribāb inflicted on ‘Āmir a disastrous defeat, and took much plunder and many women captives. On another occasion, apparently, a feud with Abū Bakr led to a second exodus of Ja‘far to the protection of the Banu-l-Hārith; the story of this is told in the *Naqā'id*, pp. 532—35. The dispute was eventually composed upon equitable terms, and the return of the Ja‘fars to the parent stock arranged, and ‘Āmir b. at-Tufail¹ was a party to the composition. In the *Dicān* there is one piece, No. IV, v. 2 ff. which speaks of Abū Bakr in very hostile language.

The tribe of ‘Āmir held very extensive lands in central Arabia. To the North and North-west were the great group of Ghatafān, consisting of ‘Abs, Dhubyān, Annār, and Ashja‘; next to them eastwards were the Asad, then a portion of the Tayyi‘, and then a corner of the Tamīm, belonging chiefly to the branch of Dārim. The country between the modern ‘Unaizah (‘Aneyza) and ar-Rass must be nearly the meeting-place of ‘Āmir’s land with that of the last three stocks. To the East were Hanīfah, in al-Yamāmah² or Central Najd; to the West the kindred tribe of Sulaim, cantoned along the pilgrimage (formerly the main commercial) road from Mecca northwards, and occupying a wide *Harrah* lying North and South which appears to correspond with the “*Harrah* of Kisshub”³ in Doughty’s map. On the South of Sulaim began the *Haram*, or sacred territory of Mecca, with which the lands of ‘Āmir were in direct contact. An enclave in their territory was formed by the oasis of at-Tā‘if, a very fertile region held by the tribe of Thaqif, and richly cultivated. The ‘Āmir pastures swept round this oasis, and adjoined on the south the region held by the Yamanite tribes of al-Hārith b. Ka‘b, Khath‘am, and Hamdān. In this region — Tabālah⁴ and Bishah — the settlements of ‘Āmir were partly intermixed with those of the Yamanites, collectively called Madhḥij.

Mr. Doughty, in his journey from ‘Unaizah (‘Aneyza) to at-Tā‘if, marched right through the northern portion of the territory of ‘Āmir, which is now occupied by the ‘Utaibah (‘Ateyba) Bedouins. Many of the names of places mentioned in his travels are the same as those of the sixth and seventh century A. D. The following extracts describe the features of the country (in its summer aspect):

“We are here [at ar-Rass]⁵ on the border of the Nefūd; and bye and bye the plain is harsh gravel under our feet: we reenter that granitic and basaltic middle region of Arabia, which lasts from the mountains of Shammar⁶ to Mecca” (Vol. II, p. 459).

¹ Naq. 535.

² This name, on modern maps, bears a much more restricted signification than in the old geography: see Bakrī 510—20, 85ff, etc..

³ Perhaps the *Harrah* of Hilāl may also be included in the modern *Harrah al-Kisshub*.

⁴ Tabālah was celebrated for its rich pastures: see Lablḍ, *Mu‘all.* 75.

⁵ Ar-Rass is a place in the Wādī ar-Rummah, the great water-course of Central Arabia which delivers into the Shaṭṭ al-‘Arab south of Baṣrah: it has cornfields and palm-groves. The name and the site are ancient; see Zuhair, *Mu‘all.* 13.

⁶ Formerly the mountains of Tayyi‘.

-From this *mogyil* [*maqil*, place of midday rest] we journeyed forth through a plain wilderness full of basaltic and grey-red granite bergs, such as we have seen in the Ḥarb and Shammar *diras* westwards.... We journeyed on the morrow with the same high country about us, beset with bergs of basaltic traps and granite. The steppe rises continually from al-Qaṣim to at-Ta'if" (p. 460).

Several villages were passed, and then — "On the morrow we journeyed through the same high steppe, full of sharp rocks, bergs and *jibāl*, of trap and granite. At noon we felt no more the fiery heat of yesterday, and I read in the aneroid that we were come to an altitude of nearly five thousand feet, where the bright summer air was light and refreshing.... At our right was a considerable mountain of granite, Tokhfa¹. Our *mogyil* [*maqil*] was by the watering el-Ghról², in a hollow ground amidst trap mountains: that soil is green with growth of harsh desert bushes; and here are two-fathom *golbān*³ of the ancients, well steyned; the water is sweet and light" (p. 461)⁴.

"This high wilderness is the best wild pasture land that I have seen in Arabia: the bushes are few, but it is 'a white country', overgrown with the desert-grass, *nussy*⁵.... Everywhere we see some growth of acacias⁶, signs doubtless of ground-water not far under" (p. 462).

[Mr. Doughty thought that this country lay "in the border of the monsoon or tropical rains, which fall heavily in the early autumn, and commonly last five or six weeks at at-Ta'if".]

"We rode in the afternoon through the like plain desert, full of standing hay, but most desolate: the basalt rocks now exceed the granites. And already two or three desert plants appeared, which were new to my eyes, — the modest blossoms of another climate" (p. 463).

"We removed an hour before dawn; and the light showed a landscape more open before us, with many acacia trees.... This land is full of *golbān* and water-pits of the Aarāb.... The country is full of cattle-paths" (p. 464).

"Afif⁷, where we rested, is a hollow ground like el-Ghról, encompassed by low basaltic mountains.... Hereabout grows great plenty of that tall joint-grass (*thurrm*)⁸ which we have seen upon the Syrian *Ḥajj* road" (p. 467).

¹ The ancient Tikhfah, site of a battle between the Dībāb and Ja'far b. Kilāb.

² Anciently Ghāul: see Lablāḍ, *Muall.* I. Scene of a battle with Ḥanīfah: vide Diw. No. VII.

³ Wells: *qulbān*, plural of *qalīb*.

⁴ Doughty continues: "A day eastward from hence is a mountain, *Gabbily*; where rocks are said to be hewn in strange manner" If *g* could represent ج, it would be tempting to see here the site of the famous battle of Sh'ib Jabalah, but in Doughty's orthography *g* commonly represents ق.

⁵ *Ḥ. 331* *نُصْبِي*, also called *نُصْبِي*.

⁶ The *acacia salom*, or *taly*, *Acacia gummiifera* (so called by the older botanists, but now differentiated into several species: it is uncertain to which the indigenous Arabian kinds belong).

⁷ Perhaps *نُصْبِي* of Yāqut III 680.

⁸ This word has not been identified in its literary form. It might be either *thaghām* ثَغَام, or *ḍurm*,

“We set forward from ‘Afif before the new day. When the sun came up, we had left the low mountain train of Aṭala¹ on our left hand, and the wilderness in advance appeared more open: it is overgrown with hay; and yet... they have better pastures! The mountains are now few: instead of bergs and peaks, we see but rocks”.

“Our *mogyil* was between the mountains ‘*Ajjilla* and ‘*eth-Th‘al*; the site is called *Shebrūm*, a bottom ground with acacia-trees, and where grōws great plenty of a low prickly herb with purple blossoms of the same name”² (p. 468).

The caravan now entered upon a region “plain without bergs, of mixed earth and good pasture” (p. 469), and began to approach “That great vulcanic country, the *Harrah el-Kisshub*. We pass wide-lying miry grounds, encrusted with *subbakha*³; and white as it were with hoarfrost: at other times we rode over black plutonic gravel... In this desert landscape, of one height and aspect, are many (*sammar*)⁴ acacia trees: but the most were sere, and I saw none grown to timber” (p. 470).

They proceeded between the edge of the *Harrah* and the plain, where were various watering-places; but most of them giving bad water. They came to “*Hazzeym es-Seyd*, a grove of acacia-trees, very beautiful in the empty *khāla*! and here are many cattle-pits of a fathom and a half to the water, which rises of the rain”... “The salt flats, reaching back to the volcanic coast, lay always before us (p. 473)”. Another water was “*el-Moy*, or *el-Moy She‘ab*, or *Ameah Hakrān*, of many wells, a principal *maurid*⁵ of the *Aurāb*” (*id.*).

Thus the journey proceeded, until the caravan (bound for Mecca) reached the edge of the plateau of Najd, where Mr. Doughty parted from them.

The extracts given above show that the country of ‘Āmir had good pasture, and was not deficient in water-supplies; grass and acacia timber were plentiful. Probably in the South, towards Tabālah, the conditions were even better. Mountains and volcanic rocks were numerous, and the surface was considerably diversified, with some variety of vegetation, even in the height of summer.

According to the most generally received account, ‘Āmir b. aṭ-Tufail⁶ was born on the day of the Battle of Shi‘b Jabalah, the important victory won by his tribe over the combined forces of Tamīm (Dārim), Asad and Dhubyān; according to another tradition⁷, he was then a

ضرم, according to Mr. Doughty's system of writing Arabic words; but neither is a grass. Perhaps ترمال (LA 14, 344⁰) may be connected with it: it is a plant fed upon by camels and sheep.

¹ Possibly a mis-writing for Aṭwā' (أطوا'); see Yāqūt I, 312²⁻³.

² *Shubrum* (شبرم) in LA XV, 210⁰, is described as “a kind of *shilḥ* (wormwood); others say it is one of the ‘*idd* (the class of small thorny bushes): it has thorns and a red flower.” The latter agrees with Mr. Doughty. In *Aṣm. Kit. an-Nabāt wa-sh-Shajar* Prof. Haflner identifies it with *Euphorbia pycnos*, Leclerc.

³ Salt efflorescence, سببخة.

⁴ *Samur*. ⁵ Watering-place.

⁶ So Naq. 659¹¹⁶; Agh. X, 37¹²⁶.

⁷ Naq. 229¹⁴, 790¹².

in his mother's arms. His mother was Kabshah, daughter of ‘Urwah, called *ar-Rahhāl* because he was in the habit of escorting trading caravans from the King of al-Ḥīrah to the fair of Ukādh. The date of the battle is variously stated. Ṭabarī (I. 966¹³), following Abū ‘Ubaidah¹, says that it was fought in the year of the Prophet's birth, the "year of the Elephant", generally reckoned as 570 A.D. On the other hand, it is put by others (probably following al-Kātib) seventeen years earlier². This second date is evidently deduced from the statement that ‘Āmir b. at-Ṭufail, when he visited the Prophet in the year of the latter's death, was eighty years old. But various considerations make this extremely improbable. One is that ‘Āmir's uncle, ‘Āmir b. Mālīk Abū Barā, "the Player with Lances", was 80 years old and in authority in A.H. 4, the year of the affair of Bī'r Ma‘ūnah³; he was one of the captains of ‘Āmir at the battle of Jabalah, and can scarcely have been less than 20 or 25 years old at the time; if his nephew was eighty when he died, Abū Barā must have been near 100 at the time of Bī'r Ma‘ūnah, which is unlikely. Again, the poet Labīd, who was ‘Āmir's first cousin, is said to have been 9 or 10 years old at the date of Shī'b Jabalah⁴; if the battle took place eighty years before ‘Āmir's death, Labīd would then have been 89 or 90 when he embraced Islām. But he lived many years afterwards, and is related to have died at the beginning of the caliphate of Mu‘āwiyah, A.H. 40⁵; he would then have been 120, an impossible age. Moreover, the story of Labīd's first appearance as a poet puts this event during the reign of an-Nu‘mān Abū Qubās, the last king of al-Ḥīrah, who did not come to the throne till 580 A.D.⁶. Even if the visit of the Jafarīs, with Labīd among them, to an-Nu‘mān's court happened in the first year of his reign, if the battle of Shī'b Jabalah was fought in 553, the poet, if nine years old in that year, could hardly have been described as a boy (*ghulām*)⁷ when he appeared before the king. If, however, Jabalah was fought in 570, he may have been a lad of 19 or 20 in the year of an-Nu‘mān's accession⁸. Lastly, ‘Āmir's activity as a warrior up to the end of his life certainly does not suggest that he was then an old man of 80, and is much more consistent with the statement that he was, like the Prophet, about 62 or 63 when he died.

During the life of ‘Āmir b. at-Ṭufail an almost continuous condition of warfare appears to have existed between his tribe and the groups of Ghaṭafān to the North and North-west and of Madhij in the South. ‘Abs, which had been dependent upon ‘Āmir b. at-Ṭufail at Jabalah, had long since made peace with Dhubyān, and was now an enemy of the Ghaṭafān. Most of the poems of the *Du‘cān* refer to this state of hostility. Nāḥīd, if truly ascribed to our poet, depicts warfare with the Yaman and Tamīm

¹ Nāq. 700. ² Nāq. 676. ³ Agh. X. 469 has nineteen, but تسع is probably a misprint for سبع.

⁴ See below. ⁵ Nāq. 668. ⁶ Agh. X. 422.

⁷ Agh. XIV. 373. ⁸ Tradition makes him 145 when he died!

⁶ Nöldeke, *Sasaniden*, 347.

⁷ Agh. XIV. 373. ⁸ See Agh. XIV. 982, where Tarafah is described as غلام ابن ثمان عشرة سنة.

as the main direction of the tribal activities, though it mentions also other tribes, *Shaiḥān*, v. 10, *Asad*, v. 11, *Ḥanīfah*, v. 13, and even distant ‘*Abd al-Qais* in *Bahrāin*, v. 17, as enemies. It is somewhat difficult to locate the relations of ‘*Āmir* with *Tamīm* (or rather with the sept of *Dārim*) set forth in vv. 28—29. It is clear that the military reputation of ‘*Āmir* b. *Ṣaṣa‘ah* stood high in the time of the Prophet. The most formidable combination which *Muḥammad* ever had to face was that of *Hawāzin* at *Ḥunāin* (A. H. 8), which nearly resulted in a disaster to his cause: but in this the *Kilāb* and *Ka‘b* divisions of ‘*Āmir* took no part; had they been present, the history of Islam might perhaps have been very different.

It would serve no useful purpose to attempt a record or a chronology of all the fights in which ‘*Āmir* b. aṭ-Ṭufail took part as the champion of his tribe. In the geographical index it will be seen how many of such combats are mentioned in the *Du‘an*. Arabian warfare has changed little in its characteristics through the course of centuries. We may safely conclude that the majority of these “Days” were mere skirmishes, that the number of slain and wounded was small, and that the language of the poems greatly exaggerates the importance of the affairs. This discount, as Mr. Doughty points out, has to be applied to all records of fighting in Arabia¹. One striking incident in the history is the fact that the *Banū Ja‘far*, when they fell out with their cousins the *Abū Bakr* b. *Kilāb*, repaired to the *Banu-l-Ḥārith* b. *Ka‘b* of *Najrān*² for protection; yet the *Banu-l-Ḥārith* were, one would conclude from the poems, their most deadly and hereditary enemies. Another is the fact that in the celebrated contest for preëminence in valour and prowess between ‘*Āmir* b. aṭ-Ṭufail and his cousin ‘*Alqamah* b. ‘*Ulāṭhab*, the decision, after being refused successively by *Abū Sufyān* and *Abū Jahl*³ of the *Quraish*, ‘*Uyainah* b. *Ḥiṣn* of *Fazārah*, *Ghailān* b. *Salamah* of *Thaqif*, and *Ḥarmalah* b. *al-Ash‘ar* of *Murrah*, was eventually placed in the hands of *Harim* b. *Qutbah* b. *Sinān* of *Fazārah*, a branch of *Dhubyān* concerning which language of the most violent hatred is used in ‘*Āmir*’s odes. These two facts show that, apart from the exaggeration of numbers engaged or slain attaching to stories of conflict, we must make large deductions from the accounts given of the feelings of the combatants towards one another.

The ‘*Āmir*, as neighbours of the Holy Territory, were specially concerned in the celebrations connected with the annual feast at Mecca. Some sections of them belonged to the tribes called *Ḥums* (plural of *ahmas*), who imposed on themselves special austerities when celebrating the Pilgrimage. Although not actually dwelling within the *Ḥaram*, like the other *Ḥums*, they acquired this character because *Rabī‘ah*, son of ‘*Āmir* b. *Ṣaṣa‘ah*, married *Majd*, daughter of *Taim* b. *Murrah* of *Quraish*⁴, and became by her the father

¹ *Arabia Deserta*, Vol. I, 130.

² The position of *Najrān* indicated in modern maps seems to be much too far to the South, or else in ancient times the name included a much larger area to the North (*Bishah*, *Tabālah*, etc.).

³ Properly *Abu-l-Ḥakam*.

⁴ See *Mufaḍḍaliyyāt*, p. 259¹¹⁻²⁰.

of Kilāb and Ka‘b, who thus counted among the *Hums* in virtue of their mother. Labīd, a man naturally sensitive to religious influences, may have been helped by this practice of austerities; his cousin ‘Āmir b. at-Ṭufail shows no signs of a religious disposition¹. But of course all the neighbouring tribes observed the truce of the three sacred months, and visited the fair at Ukāḏh, which must have given opportunities for the meeting in peaceful intercourse of those who were at other times divided by blood-feuds. One of the first of the contests in which ‘Āmir b. at-Ṭufail was engaged was the Sacrilegious War, caused by a breach of the sacred peace. This occurred, it is said, when Muḥammad was a youth² and when ‘Āmir was consequently about the same age. The occasion was the murder, by al-Barrād of the tribe of Kinānah, then in alliance with the Quraish, of ‘Urwah ar-Raḥḥāl of Ja‘far during the truce season. ‘Urwah, who was the father of ‘Āmir’s mother Kabshah, had made himself responsible for the safe conduct of a caravan of merchandise from an-Nu‘man king of al-Ḥirah to the fair of Ukāḏh. The news of his death was brought first to Quraish and Kinānah, and they immediately withdrew from the fair. When it reached the men of ‘Āmir, they followed the retreating Quraish, and came up with them at Nakhlah. In the battle there³ ‘Āmir were commanded by our poet’s uncle Abū Barrā, and Quraish by ‘Abdallāh b. Jud‘ān, Hishām b. al-Mughfirah, and Harb b. Umayyah. In this fight Quraish were worsted, but succeeded in getting within the Sacred Territory (*Ḥaram*), where they found an asylum which their enemies feared to violate. The war was not terminated by this battle, but lasted for three years more: the sections of Kilāb and Ka‘b, however, took no further part in it with their brethren of ‘Āmir⁴.

The next important affair in which ‘Āmir b. at-Ṭufail was engaged appears to have been the fight of ar-Raqam. Of this there is a long account, due to Ibn al-Kalbī, in al-Anḑarī’s Commentary to No. V of the *Mufaḍḍaliyyāt*⁵. This story appears to mix up two different battles, that of ar-Raqam and that of Sāḥūq, which Abū ‘Ubaidah treats of separately⁶. According to the last-named traditionist, ‘Āmir b. at-Ṭufail was then a youth, not yet a leader in the tribe. The ‘Āmirites made a raid upon the Banū Murrah b. Auf and the Banū Fazārah of Ghaṭafān, and set upon them in the valley of ar-Raqam. The horses of the ‘Āmirites were tired, and they were unable to get away with their spoil, before the main body of the Fazārites (under ‘Uyainah b. Ḥiṣn) and Murrites (under Sū‘ayb b. Abī Ḥārithah) were upon them. The men of ‘Āmir, not knowing the country, took the way up the valley, hoping to emerge at the other end and escape: but the

¹ See Fragment 8 and 10. The age is differently stated, the lowest being 14 and the highest 20.

² The Day of Ukāḏh is referred to in Diw. No. XXVII, 6.

⁴ Agh. XIX, 77^o.

³ Pp. 20-31 (new edition).

⁵ See BATHN, *Kamil* I 482-3. Sāḥūq is mentioned in Salamah’s poem, v. 16. Perhaps there is an omission in the commentary: for the end of the narrative (p. 34 l. 2-3) speaks of *two* battles

جَدَّيْ عَدُوٍّ سَلْبٍ مَرَّ عَرْدِي عَرْدِيٍّ, although our text tells only of one.

valley was a *cul de sac*, and on returning they found their way blocked and the enemy awaiting them at the entrance. According to the story, both in Abū ‘Ubaidah and Ibn al-Kalbī, ‘Āmir b. at-Ṭufail had turned aside to visit the tent of a woman of Fazārah, Asmā, daughter of Qudāmah b. Sukain b. Khadij, of Sa’d b. ‘Adī, whose acquaintance he had perhaps made at ‘Ukādh¹: she had just been married to Shabath b. Ḥauq b. Qais, of the same tribe. There he is said to have stayed till the ‘Āmirites, discovering their error, resolved to make a dash for escape through the opposing forces. As they passed by Asmā’s tent, he rejoined them in the desperate effort for freedom. He and some of the band escaped; but he lost his horse², which broke down with him, and he had to be taken up by his cousin Jabbār behind him on his horse al-Aḥwā, after ‘Āmir’s brother ‘Aqīl, who was fleeing on his horse al-Wuḥāif, had refused to take him. Fazārah took 84 prisoners of ‘Āmir on that day, and delivered them one by one to a family in Ashja’ for safe keeping till the fight was over. The Ashja’ī, Hulais b. ‘Abdallāh b. Duhmān, however, killed them all in revenge for a slaughter which ‘Āmir had previously perpetrated on his kin. In this fight were slain Kinānah and al-Ḥārith, sons of ‘Abīdah ‘Āmir’s uncle, and Qais son of at-Ṭufail his brother. Abū ‘Ubaidah fixes the date of the battle³ by saying that it occurred when an-Nābighah, the poet of Dhubyān, had fled from the court of an-Nu‘mān of al-Ḥirah, and taken refuge with the kings of Ghassān. Nos. VIII and XXIX of our collection refer to this engagement. The men of Fazārah resented the choice by ‘Āmir of Asmā as the mistress to be celebrated in the preludes to his odes, and desired an-Nābighah to satirize him. Of this the *Dīwān* shows traces in Nos. XVI, XVI A, and XXIII.

Upon the disaster at ar-Raqam followed, according to Abū ‘Ubaidah, the Day of Sāḥūq, when the Banū Dhubyān raided the Banū ‘Āmir and carried off a large number of camels. The ‘Āmirites followed, and a fierce fight ensued, in which the Banū ‘Āmir were defeated and put to flight. ‘Āmir’s brother Ḥakam, who fled and with his companions lost his way in the desert, after suffering severely from thirst, hanged himself for fear of falling into the hands of his enemies and being put to torture. Reference to this is made by Salamah b. al-Khurshub of Anmār in *Mufaḍḍaliyyāt* V, and by ‘Urwah b. al-Ward of ‘Abs (*Dīwān* No. X).

According to one story, embodied in Ibn al-Kalbī’s account in the commentary⁴ to the *Mufaḍḍaliyyāt*, ‘Āmir was taken prisoner by Fazārah either at ar-Raqam or Sāḥūq, and his life was saved by Jabbār b. Mālik b. Ḥimār and his nephew Khidhām b. Zaid of that tribe, who took him under their protection when ‘Uḡainah, their chief, wished to kill him. To this refers the fragment forming No. XXVI of the *Dīwān*, in which ‘Āmir praises his protectors. This incident is involved in some doubt. The poem of Salamah

¹ See Frag. 16.

² Al-Kalbī says the horse’s name was al-Kalb; but see Frag. 13.

³ BATHIR 482, foot.

⁴ P. 33.

of al-Kurayṣī, to which the narrative is appended, distinctly represents ʿĀmir as having a speed (as is shown by the speed of his horse (vv. 6 ff.)); and Salamah mentions as the scene of the engagement (v. 15) "the East of al-Maraurāt" (where Ḥakam is said to have charged Euphrates and Sāḥiq) (v. 16), where there is said to have been a great slaughter on the part of ʿĀmir. The fragment comes from a suspected source: not only is it put forward by Ibn al-Kaḥḥ, whose good faith is doubtful: it is also said to have been copied by him from "the Book of Ḥammād ar-Rāwīyah", a man who is charged with great falsification of ancient poetry.

Another meeting was suffered by the Banū ʿĀmir at a place called al-Bathāʿah³, where they had raided the Banū Abs, but were repulsed and pursued. Here ʿĀmir is said to have hamstringed his horse al-Ward or al-Maznūq⁴, when it broke down with him in his flight. Here also were killed ʿĀmir's cousin al-Barā, son of ʿĀmir b. Mālik the chief of the tribe, and Abdallāh b. at-Tufail ʿĀmir's brother.

To judge by the *Duḥan*, there must have been many other engagements between ʿĀmir and the tribes of Ghatafān, with results more favourable to the former than those here recorded, but our sources do not give the details of them.

On the side of al-Yaman also it is clear that ʿĀmir and Madhḥij were often in conflict, but we have the particulars of only one important fight, that of Faif ar-Rih⁵. Here the whole of Madhḥij, under the command of al-Ḥuṣain b. Yazīd al-Ḥārithī, are said to have assembled together, including Nahd (to which several champions belonged), the Banū Ḥarith, Juḥl, Zubaid, Saḍ al-Ashīrah, Murād, and Ṣudāʿ, besides several divisions of Khatham, and to have attacked ʿĀmir b. Saʿsaʿah, then dispersed at their summer pastures in Faif ar-Rih⁶. ʿĀmir was also represented by nearly all its divisions, including Kilāb, Numair, Jadah, and al-Bakkā. Hilāl was not present, but ʿĀmir b. at-Tufail is said to have bought from that tribe forty lances⁷ and distributed them among his followers. The battle is said to have lasted three days, but little is told of it except the fights between particular champions. ʿĀmir b. at-Tufail was the leader of ʿĀmir b. Saʿsaʿah, and is related himself to have received twenty spear-wounds between the throat and the navel. On the side of ʿĀmir was fighting one Mus-hir, son of Yazīd, son of ʿAbd Yazīd, chief of the Bal-Ḥārith. Mus-hir had committed some crime in his own tribe which compelled him to leave it, and had claimed the protection of ʿĀmir. During

¹ The enemy to Urwah X, like that to Salamah's poem, treats the Days of ar-Raqam and al-Maraurāt or Sāḥiq as the same.

² See *ante*, p. 4.

³ See Bakri 199. This is the name misprinted in BATHIR 484 النباة, and in the *ʿIqd* النباة. See Fring 110 on the *Duḥan*.

⁴ This must be incorrect, as al-Maznūq carried him long afterwards, at the Battle of Faif ar-Rih (Dih. N. XI. 2).

⁵ Narratives in Nax. 109 ff., BATHIR I, 374, and *ʿIqd* III, 102.

⁶ The name means "The level waterless desert where the wind blows strongly."

⁷ This very moderate number justifies us in suspecting exaggeration in the account of the battle.

the battle ‘Āmir b. at-Ṭufail, while encouraging his men to distinguish themselves in fight, was examining their spear-heads to see if they bore blood-marks, when Mus-hir came up and held out his lance, calling on ‘Āmir to inspect it. ‘Āmir bent down to do so, when Mus-hir thrust forward the spear, and with it gashed ‘Āmir's cheek and pierced his eye. Having done him this injury, Mus-hir left his spear behind him and galloped away, rejoining his own tribe, with which he hoped to make his peace by the treacherous attack on ‘Āmir. The fight was inconclusive, each party withdrawing without obtaining booty: “but the greatest endurance and valour in battle were shown by the Banū ‘Āmir”.¹

To this battle refer Nos. X and XI of the *Diwān*. We may estimate approximately its date by the facts that it was subsequent to the Day of al-Mushaqqar (XI, 6), and that Mus-hir was the grand-son of ‘Abd-Yaghūth, who led the tribes of Madhijj at the fight of the Second Kulāb, and who must have been dead when the command fell to al-Ḥuṣain. Caussin de Perceval², with some probability, fixes al-Mushaqqar in 611 A. D., and Kulāb the year after; so that Faif ar-Riḥ may have been fought in 613 or 614.

The *Diwān* contains no reference, except in the Introduction prefixed to the poems, to the celebrated contest for preëminence in glory between ‘Āmir b. at-Ṭufail and his cousin ‘Alqamah b. ‘Ulāthah. The story will be found in the *Aghānī*, XV, 52—59, and is admirably translated in Caussin de Perceval's *Essai*, II, 564—69. The principals did not themselves compose the poems which play so great a part in such contests, but appeared with poets in attendance who recited compositions in their praise. On the side of ‘Āmir b. at-Ṭufail was his cousin Labīd, and later on, more important still, Maīnūn al-A‘sha of Bakr b. Wā’il; on the side of ‘Alqamah, Marwān b. Surāqah b. ‘Auf, Qubāfah b. ‘Auf, as-Sandarī b. Yazīd b. Shuraiḥ (all of them his cousins), and Jarwal, called al-Ḥuṭaiḥ. As already mentioned, the matter in dispute was referred to Harim b. Qutbah b. Sīnān of Fazārah, who prudently decided that the two parties were equal in merit, “like the two knees of a camel, which touch the earth together when it kneels.” Harim in due time embraced Islām, and was praised by the Caliph ‘Umar for his discretion in refusing to disclose which of the litigants he really preferred. ‘Alqamah also became a Muslim, but when is uncertain: he had succeeded to the chiefship of ‘Āmir b. Ṣa‘ṣa‘ah after the death of ‘Āmir b. at-Ṭufail. On the Prophet's death he apostatized, like the leaders of most other nomad tribes. Khālīd b. al-Walīd was sent against him by Abū Bakr, whereupon ‘Alqamah hastened again to declare his adherence to Islām and made his peace with the Caliph³. Another version is that after confessing Islām he apostatized

¹ Naq 472¹³. In the ‘Iqd an account less favourable to ‘Āmir is given, though all three narratives profess to be drawn from Abū ‘Ubaidah. Probably the Muslim conception of ‘Āmir as the “enemy of God” (see further on) has prejudiced the reporter. The *Diwān*, however, appears to admit the loss of some spoil by ‘Āmir: see No. X, 3, and No. XI, 12.

² *Essai*, II, pp. 576, 579.

³ Agh. XV, 57.

during the Prophet's life, and went away to Syria after the conquest of at-Ṭā'if. When Muḥammad died, he returned hastily to his tribe, and remained hesitating what to do. Eventually he decided again to accept Islām, and was taken into favour by Abū Bakr¹. There is a story told of the poet al-Ḥuṭai'ah in the *Aghānī*² which implies that 'Umar made Aqabah governor of the Ḥaurān, and that he died while holding that office. All these traditions point to the contest being late in 'Āmir's life, though before the death of his uncle, Amir Abū Barā, who regarded it with great disfavour.

We now come to two events of which there is no mention in the *Dīwān*, but which, inasmuch as they connect 'Āmir b. at-Ṭufail with the Prophet, bring him into the general history of Islām and have, most probably, influenced tradition as to the occurrences of his life, and perhaps even the judgment of critics on his poetry.

The first of these is the affair of Bī'r Ma'ūnah, where, in the month of Ṣafar of the 4th year of the Hīrah, four months after the battle of Uḥud, the cause of the Prophet sustained a severe disaster³. According to the received story, as related by Ibn Ishāq, Abū Barā, Amir b. Mālik, the old chief of 'Āmir b. Ṣaṣa'ah, visited the Prophet in Madinah with a present of valuable horses and camels. Muḥammad refused to receive a gift from an unbeliever, and invited Abū Barā to accept Islām. He did not do so, but did not reject it, and suggested that the Prophet should send some of his companions to Najd to preach the new faith to the people, adding that he hoped that the mission would largely be successful. Muḥammad said that he feared the risk the missionaries would run from the people of Najd. Abū Barā promised to be their protector, and again urged the Prophet to send them. Thereupon Muḥammad despatched a party of forty⁴ men, the most eminent of the believers, under the command of al-Mundhir b. 'Amr, one of the Banū Sā'idah of Madinah, called "He that hastens to death," *al-Mu'niq liyamūt*. They had a guide of Sulaim, who took them to a water belonging to that tribe called Bī'r Ma'ūnah, at the eastern edge of the *ḥarrah* of Sulaim, on the boundary of 'Āmir, where they encamped. Thence they sent forward Ḥarām b. Miḥām as messenger to 'Āmir b. at-Ṭufail with a letter from the Prophet. 'Āmir did not even read the letter, but fell upon the messenger and slew him. Thereupon he called on his tribe, the Banū 'Āmir, to attack the little band of missionaries. They refused, alleging that to do so would be to violate the safe-conduct given by Abū Barā. 'Āmir then sought the aid of the sub-tribes of Sulaim called 'Uṣayyah, Ri'l, and Dhakwān, who joined him in his attack on the band of Muslims. They found them encamped about their camel-saddles, having sent out their beasts to graze, and surrounded them. A fight ensued in which

¹ Tabari I 1899-1900.

² XV, 59, top.

³ The authorities are Bīhshām 648 ff; BSa'd, II, Part 1, 36 ff; Tabari, I, 1441 ff; Wāqidi, *Maghāzī*, 337 ff; Ya'qūbi, *Historia*, II, 75.

⁴ So Bīshāq in Bīhshām and Tabari 1442¹⁸; Wāqidi 337, seventy, and so BSa'd 36²¹; Ya'qūbi 75, foot, twenty-nine.

the Prophet's followers fought bravely until they were all slain except one man, Ka'b b. Zaid, who, though grievously wounded, survived and recovered, to fall next year (A. H. 5) fighting at the Battle of the Trench. Two of their number, ‘Amr b. Umayyah aḍ-Ḍamrī and al-Mundhir b. Muḥammad b. ‘Uqbah,¹ a man of Madīnah, were absent at the time, tending the camels of the party. From a distance they saw the birds of prey circling ‘over the scene of the fight, and went towards the encampment, where they found their companions butchered, and the horsemen of their enemies standing by. ‘Amr b. Umayyah was for escaping, that he might carry news of the fate of the party to the Prophet: but the man of Madīnah, saying that he had no desire to live longer after the death of his friends, attacked the Sulamīs, and fought till he was slain. ‘Amr was taken prisoner and brought before ‘Āmir b. aṭ-Ṭufail, who, ascertaining that he belonged to Muḍar², released him, after cutting off his fore-lock, saying that he did so because of a vow his mother had made to release a captive³. ‘Amr then made his way towards Madīnah, and at Qanāt, a valley near the town, met two men of the Banī Kilāb of ‘Āmir, whose tribe he ascertained by questioning them. He waited until they were asleep, and then killed them both, in reprisal for his slain companions. These men, however, had been visiting the Prophet, and had received a safe-conduct from him, which ‘Amr did not know. When, therefore, he reached Madīnah and told the tale of the death of his fellows and the slaying of the two ‘Āmirites, Muḥammad decided that the price of blood must be paid for the latter to Abū Barā.

The Prophet was greatly distressed at the fate of his missionaries — more so than at the death of any others who fell in his wars. He continued for fifteen days (others say forty)⁴ after the morning prayer to invoke the curse of God upon their slayers, as well as upon the tribes of Liḥyān, ‘Aḍal, and Qārah (branches of Hudhail⁵), who had put to death another small party of emissaries sent to them at ar-Rajf, the news of which event reached him on the same day as that of Bi'r Maḍīnah. This continued until the verse Qur. III 123⁶ was sent down. Afterwards a message from the slain Muslims was delivered by Gabriel to the Prophet as a verse of the Qur'ān⁷ in the following words: "Tell our people that we have met our Lord, and He is satisfied with us and we are satisfied with Him." This verse was, after it had for some time been recited as part

¹ So BHishām 649; Wāqidi calls the second man al-Ḥārith b. aṣ-Ṣimmaḥ.

² And not to al-Yaman like the people of Madīnah.

³ BHish. 650¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

⁴ Wāqidi 341 (BSa'd 38 foot says 30).

⁵ Aḍal and Qārah are also said to be descended from Khuzaimah (father of Asad) through al-Haun (BDuraid 110).

⁶ "Thou hast nought to do with the matter: it is for God to bring them to repentance or to punish them."

⁷ Wāqidi 341, BSa'd 38.

the Qur'ān, abrogated, and in its place Qur. III 163 was delivered: "By no means think ye that those who have been slain in the cause of God are dead: nay, rather, they are alive with their Lord, where they are nourished and are joyful."

This narrative has aroused considerable doubt among those who have examined it². In the first place, it occurs in a record of warlike expeditions, *Maghāzī*³, not of peaceful missions. It will be observed from the opening of the narrative in BHishām 648 that the expedition to Bīr Ma'ūnah was sent in Šafar, just after the three months of peace, Rabi' Qadd, Dhu Hijjah, and Muḥarram, had expired: this would seem to indicate that it was connected with warfare. For a preaching mission so large a number as 40 would scarcely be required, still less 70. We have, moreover, an account of the affair which makes no mention at all of Āmir b. at-Tufail. In BSA'd, p. 38⁵ff., there is a short statement resting on the authority of Anas b. Mālik, which asserts that the sub-tribes Ri'l, Dhakwān and 'Usayyah⁴ of Sulaim came to the Prophet and asked his help against the other sections of that group: that the Prophet gave them according to their request a body of seventy men of the *Ansar* called the *Qur'ā* (because they collected wood and water for the Prophet during the day-time, and spent the night in prayer and reciting the Qur'ān); that when this band arrived at Bīr Ma'ūnah, the sections of Sulaim named *Ḥāḥ* treacherously by them, and attacked and slew them: that when the news reached the Prophet, he prayed for a whole month in the morning prayers that the curse of God might rest upon Ri'l, Dhakwān, and 'Usayyah; and that the Prophet also recited as a verse of the Qur'ān the words already quoted, which were afterwards abrogated and forgotten (نسي). With this agrees the statement made by Wāqidi that the guide of the party was a man of Sulaim. It should also be remembered that in the previous year, A.H. 3⁵, the Prophet had already attacked the Banū Sulaim, and that, owing to the dispersion of the tribe to its watering-places, he had not inflicted on it any serious loss. According to the genealogists, Sulaim was the brother of Hawāzin, but not more nearly connected with Āmir b. Šašā'ah.

As regards the guarantee of protection said to have been given by Abū Barā, the traditions also exhibit serious discrepancies. It is not probable that Abū Barā himself visited Muhammad. The account in *Aghani* XV⁶ states that he was ill with an internal tumour, and that he sent his nephew Labīd to the Prophet with a present of camels

² *ibid.* 1447.

³ See Muir, *Life of Mahomet*, Vol. III, p. 208, note; Caetani, *Annali*, I, p. 580, note 3; Lammens, *Le prophète de l'Islam*, s. v. Bīr Ma'ūnah.

⁴ Wāqidi: 'Isa b. Yaqūb.

⁵ The record is in Libyān, but this was a section of Hudhail, a quite different stock; the name seems to have crept in because this tribe was mentioned in the Prophet's curse: see above.

⁶ In *Jamā'at* I see 'Isa b. 24; BHishām 544; Wāqidi 495. The expedition was led by Muḥammad in person, and consisted of 300 men.

⁷ P. 167, text.

⁸ ذئبة.

to ask his aid in effecting a cure. The Prophet refused the present, at the same time saying that if he could have accepted any gift from a polytheist, he would have taken one from Abū Barā; he sent, however, by the hand of Labīd a lump of clay which he had moistened with his spittle, and told him to dissolve it in water and give it to Abū Barā to drink. Labīd, it is added, stayed some time in Madīnah, reading the Qurʾān of which he copied out the *Sūrat ar-Raḥmān*¹, and took it home with him. He gave the clay as directed to Abū Barā, who dissolved and drank it and recovered².

Finally, had ‘Āmir b. aṭ-Ṭufail been primarily responsible for the treachery which led to the slaughter of the mission, it is very strange that his name should not have been embodied in the formal curse which, for many days after hearing of the disaster, the Prophet recited in the morning prayers at Madīnah.

The strongest evidence that ‘Āmir b. aṭ-Ṭufail was concerned in the slaughter at Bīr Maʿūnah, and that Abū Barā had given some sort of guarantee for the safety of the party, is contained in the fragments of contemporary poetry relating to the event which have been preserved in the *diwān* of Ḥassān b. Thābit and elsewhere. In the *diwān*³ there are three pieces, No. XL, an elegy of 3 verses on Nāfiʿ b. Budail, who fell in the fight, No. XCIV, an elegy on the slain of Maʿūnah, mentioning the leader al-Mundhir by the name given to him by the Prophet, *al-Muʿniq liyamūt*⁴, and No. CXI, addressed to Rabīʿah, son of Abū Barā. In the first of these (which is also attributed to ‘Abdallāh b. Rawāḥah) there is no mention of ‘Āmir; nor in the second, for the third verse, which speaks of treachery, would be equally or more applicable to the sections of Sulaim who are said to have invited the party⁵. In the third, (of which the verses are given in a different order in BHishām 650 and Ṭabari 1445) the poet says (following BHishām):

“Ye sons of Umm al-Banīn⁶, are ye not stirred — and ye are among the foremost of the people of Najd —

“By the flouting by ‘Āmir of Abū Barā, that he might break his covenant? And a mistake is not the same thing as a crime deliberately committed.

“Carry this message to Rabīʿah, the man of enterprise — ‘What hast thou accomplished in the passage of time since I saw thee?

“Thy father is the old warrior Abū Barā, and thy mother’s brother the glorious Ḥakam son of Saʿd.”

In the commentary to this piece⁷ it is explained that the poem was addressed to

¹ Sūrah LV.

² For the rest of this story see below.

³ Ed. Hirschfeld, London 1910.

⁴ See v. 4 *أَعْنَقَ فِي مَنِيَّتِهِ*.

⁵ Observe that the mission is spoken of in v. 2 by a warlike denomination, *حَيْلُ الرِّسَالِ*.

⁶ See genealogy of the house of Jaʿfar, *ante* p. 73.

⁷ Hirschfeld, *Scholia and Annotations*, p. 81.

Rabfah, urging him to take steps to punish ‘Āmir b. at-Ṭufail for his treachery. When Rabfah heard the verses, he went to the Prophet and said: “O Apostle of God! Will a sword blow or a spear-thrust that I inflict upon ‘Āmir wash away from my father the guilt of this act of treachery?” “Yes, God knows,” said the Prophet. Rabfah then returned home and struck ‘Āmir a blow which did not wound him in a vital part. His fellow-tribesmen sprung upon him and seized him, and called out to ‘Āmir — “Retaliate upon him with the like.” ‘Āmir rescued Rabfah from their hands, and then dug a pit and said: “Bear witness, ye men of you, that I have put away his sin in this pit.” Then he filled in the earth again, and let Rabfah go.

In the commentary to No. XL of Ḥassān’s *Du‘ān* ¹ an elegy on al-Mundhir b. ‘Amr, the captain of the expedition, by his sister is cited, which is more explicit; vv. 4—8:

• Weep for the warriors who stood their ground, the noble in nature, the noble in stock!

• There joined together against them the wolves of the Ḥijāz, the sons of Buhthah and the sons of Ja‘far:

• Their leader was ‘Āmir, the miserable wretch, the traitor, the man of violent, horrible deeds.

• If they had had but warning of that combination against them, the hosts of the adulterous one-eyed wretch ².

• Their foes would have found them lions on the morning of battle: not strange to them was such a case of old!”

There is no possibility of misunderstanding this piece; but it rather gives the impression of being too conclusive, and is scarcely consistent with the next two extracts. Buhthah is the name of a subdivision of Sulaim. “Wolves of the Ḥijāz” is a strange name to give to the Banū Ja‘far, who were a tribe inhabiting Najd, not the Ḥijāz.

Kab b. Mālik the Anṣārī, one of the Prophet’s poets, in a passage quoted by BHishām ³, says to the Banū Ja‘far:

• Ye left your protected stranger ⁴ to the mercy of the Banū Sulaim, in cowardice and shame, for fear of an attack by them.

• If he had taken hold of a bond uniting him to Nufail ⁵, he would (in so doing) have stretched a cord which would have held securely;

• Or the Quraysh ⁶ — they would not have deserted him: of old they have been faithful when ye have broken faith.”

This last passage appears to be irreconcilable with the account of the affair given by Ibn Ishāq. Another poem by Kab b. Mālik is quoted by Ṭabarī ⁶, which seems, like

¹ *Ḥusn al-Ḥadīth* exp. pp. 77–8.

² I.e. ‘Āmir b. at-Ṭufail, who lost one eye at Faifār-Rih.

³ P. 652.

⁴ Read *ḡarāḡim*.

⁵ Nufail and Ḥawāzin are said to be the names of tribes or houses in Hawāzin.

⁶ I, pp. 1445–6.

the piece just cited, to blame the Banū Ja‘far, *including* ‘Āmir b. at-Ṭufail, not for falling on the party of Muslims, but for not protecting them against Sulaim, and for not answering their call for help when they were beset by their enemies.

Lastly, BHishām¹ quotes a pair of verses by a man of Sulaim, Anas b. Abbās, exulting over the slaying of Nāfi‘ b. Budail (one of the Muslims who fell) as an act of vengeance for the death of Ṭu‘aimah b. ‘Adī, his nephew, whom he calls Abū Zabbān.

The conclusion of the whole matter would seem to be that the mission to Bīr Ma‘ūnah was a warlike expedition, sent by the Prophet to help one section of the Banū Sulaim against another, and that it was not a body of preachers sent for the conversion of the Banū ‘Āmir; at the same time the Prophet had reason to think, from his relations with Abū Barā, that the Banū ‘Āmir were friendly to him, and might be expected to help. In this he was disappointed; the Sulaimis proved to be treacherous, and ‘Āmir b. at-Ṭufail perhaps joined them in the attack on the Prophet's party. At the same time it is unlikely that in so doing he violated an express pledge of protection given by Abū Barā; this seems probable from the fact that the Prophet paid the blood-wit for the two ‘Āmirites whom ‘Amr b. Umayyah slew when they were returning from Madīnah to their tribe.

Abū Barā did not live long after the affair of Bīr Ma‘ūnah. There is a legend which says that grief for the treachery practised by ‘Āmir b. at-Ṭufail on this occasion caused him to commit suicide by drinking strong wine till he died².

The second of the two events mentioned above is the visit of ‘Āmir b. at-Ṭufail to the Prophet, probably in the year 9³, or perhaps 10 of the Hījah. According to the account in BHishām (p. 939 ff.), Ṭabarī (I 1745—7), and the *Aghānī* (XV 137)⁴, all of which draw the tale from the same source and tell it in practically the same words, a deputation of the Banū ‘Āmir b. Ṣaṣa‘ah, headed by ‘Āmir b. at-Ṭufail, Arbad b. Qays (half-brother to Labīd), and Jabbār b. Salmā, came to the Prophet. ‘Āmir, it is said, intended treachery. When urged by his tribe to accept Islām, he had answered — “I have sworn that I will not cease until the Arabs all become subject to me. Shall I then myself follow after this champion of the Quraish?” He arranged with Arbad that he, ‘Āmir, should occupy Muḥammad's attention by conversation, and that Arbad should then fall upon him and despatch him with his sword. When ‘Āmir reached the Prophet's dwelling he said — “O Muḥammad! grant me a private interview”⁵. “No,” answered Mu-

¹ P. 651.

² See Agh. XXI, 1001⁹; BQut., 224¹ ff; Naq. p. 199, note.

³ This is BHishām's date: Ṭabarī gives 10; others speak of the year as that in which the Prophet died (Naq. 676⁴). Caetani (*Annali dell' Islam*, Vol. II Pt. 2 p. 90) puts the visit in A. H. 8 (Jumāda II) but this appears to be doubtful; see below.

⁴ Other versions are in BSa‘d (Wellhausen *Sk. u. Vorarb.* IV) § 96; Muḥarrad, *Kāmil* 725¹²; Ma‘dānī (Freyt.) II, 172. There is much discrepancy here.

⁵ This is the only suitable translation of خَائِي (not خَائِي): see Ṭab. 1746, note d, and glossary.

hallowed, "until thou profess faith in the unity of God." The conversation went on, Amr expecting Arbad to carry out his instructions and attack the Prophet: but Arbad did nothing. At last, after again asking in vain for a private interview, Āmir said to Muḥammad — "By God! I will fill the land against thee with horses and men." As he departed, the Prophet cried — "O God! be thou my helper against Āmir b. at-Ṭufail!" Amr, as he went away, said to Arbad: "Woe to thee, Arbad! Where was what I commanded thee to do? By God! there was not a man on the face of the earth whom I feared so much more than thee: but now I swear that I will never fear thee again." "Pardon," said Arbad, "be not hasty against me. By God! whenever I attempted to do what thou biddest me, thou camest between me and the man, so that I saw thee only. Should I then have smitten thee with my sword?" So they returned to their own land. And while they were journeying, God sent upon Āmir a tumour in his neck, from which he died in the tent of a woman of Salūl; and as he was dying he said — "O ye sons of Amr! a tumour like the tumour of a young camel, and a death in the tent of a woman of Salūl!" His companions buried him there, and passed on to their homes. When asked how they had fared at Madīnah, Arbad said: "It was nought! He called upon us — worship a Thing — would that it were here before me now, that I might shoot it with this arrow and slay it!" A day or two after this speech he went forth with a camel for sale, when God sent upon him and his beast a flash of lightning, which consumed them both.

This is the story of Ibn Ishāq. But there is another version of the interview between Amr b. at-Ṭufail and the Prophet², which makes no mention of his being accompanied by Arbad, and says nothing about a plot to assassinate Muḥammad. Āmir, it is said, was received in a friendly way by the Prophet, who set a cushion for him to lean on, and invited him to accept Islām. Āmir replied that he would do so on condition that he was given dominion over the nomads, while Muḥammad ruled over the towns and villages. The Prophet refused: whereupon Āmir rose in anger and departed, saying — "Yea! I will fill the land against thee with short-haired horses and youthful warriors!" He then went away from Madīnah, as already related, by the bubonic plague, and died in the tent of a woman of Salūl.

There is also a quite different story of Arbad's death³, which makes it happen in A.D. 41, after the return of Labīd from his mission to the Prophet on behalf of Abū Bakr. Labīd, it is stated⁴, Labīd while at Madīnah became acquainted with the Prophet's messenger, and said to have brought home with him a copy of the 55th Chapter of the Qurʾān. Amr met him and said: "Brother, tell me about this man: for there is no man on earth whose word in regard to him I trust more fully than I

¹ The cause of his death was held in contempt by the rest of Āmir: see *Dīw.* No. XXV, transl., preamble. . .
² *Agf.* XV. 1. 8. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

³ See above, p. 87.

do thine." "Brother," said Labīd, "never did I see his like;" and he began to speak of his sincerity, his piety, and the beauty of his speech. "Hast thou anything with thee of his sayings?" "Yes," he answered, and he drew out the Chapter of "The Merciful," and read it to Arbad. When he had finished, Arbad said — "Would that I could meet *ar-Rahmān* ('the Merciful') in this wilderness! Curses upon me if I smote him not with my sword!" A cloud gathered above the twain, and they went to seek for their camels. As Arbad reached his, a thunderbolt from heaven fell upon him and slew him.

Neither of these stories commands our confidence. But we have a piece of evidence, in the large number of elegies composed by Labīd on his half-brother Arbad, to whom he was passionately attached, which is conclusive as regards the fact that the latter did die by lightning ¹, and that Labīd at the time had not accepted Islam ². It is quite improbable that Labīd, already a mind disposed to piety, would have lamented Arbad so deeply, and in so many beautiful poems, if the latter had really been a party to a treacherous attack on the Prophet, or spoken the blasphemy imputed to him; and the number of these poems indicates that they covered a considerable space of time, so that it is more probable that Arbad died about the time of Labīd's first visit, on Abū Barā's behalf, to Muḥammad, than that he died some years later, on returning from 'Āmir's visit in A. H. 9 or 10. It is certain that Labīd, if not then already a Muslim, was disposed to accept the new Faith, and did so very soon afterwards. ³ It is significant that we have no *marthiyah* by him on the death of 'Āmir b. aṭ-Ṭufail.

On the whole, therefore, it seems probable that we may dismiss as quite without foundation the story of 'Āmir's project of assassinating the Prophet. That he used treacherous language to him is possible; but we cannot, of course, place any confidence in the conflicting accounts of what actually passed at the interview. It is likely that he died soon after his return; but whether he really passed away among the Saḥl, as his reported last words (which have become a proverb) would indicate, seems uncertain. The story told in Agh. XV, 139, and repeated in the preface to our *Dirāʾ* (p. 91 ff.), that the Banū 'Āmir set up standing stones (*anṣāb*) enclosing a space of a square mile round his grave, within which the ground was a *ḥimā*, not to be violated by man or beast entering it, rather leads one to suppose that he died among his own people. "Never," says Abū Ubaidah ⁴, "was there seen a day with more men and women weeping, or more faces torn with nails, or more garments rent in mourning, than the

¹ Labīd *Dirw.* V, 2—3 (Khālidī p. 17).

² See *Dirw.* VI (Khālidī, p. 21), in the form in which it stands in Agh. XIV, 99 and XV 140, and in BQut. 151—2.

³ One of the difficulties in the chronology of this series of episodes is the fact that in one list of the persons among whom the booty of Hunain was distributed (A. H. 8), called *al-Mu'allafah qulūlahum*, appear the names of Labīd and 'Alqamah b. 'Ulāthah (Hishām 883); their names are absent from the second list. See Caetani, *Annali*, Vol. II, Part 2, p. 185. It is apparently this fact that has induced Caetani to put the visit of 'Āmir to the Prophet before the battle of Hunain.

⁴ Agh. XV 139.

say, when Āmr son of at-Tufail died." He left no son, though his *kunya*h Abū 'Alī shows that he had had at least one born to him, who probably died in infancy.

As in the case of 'Abd., we have no information regarding the person who first collected the poems of Amr b. al-Ṭufāḥ; he may very possibly have been Abū 'Amr al-Saknī. Our present *ḍuḥn* is said to follow the readings of Abu-l-'Abbās Aḥmad b. Yūnus (d. 291/900-991), a pupil of Ibn al-A'rabī and a celebrated doctor of the Kūfī school of grammar. The author of the commentary, Abū Bakr Muḥammad b. Qasr al-Aḥḥaf (271-327 or 328), was Ṭufāḥ's most distinguished pupil, and also of the school of Kūfah. He is well-known as the editor of his father's great commentary on the *Mufaḍḍalīyat*, and as author of the *Kitāb al-Aḍḍād* (ed. Houtsma, 1881), and the *Kitāb az-Zuhā fī Ma'ānī Kalimat an-Nas* (MS. Kōprülü 1280). A great commentary on the *Mufaḍḍalīyat* also goes by his name, and exists in MS. in Constantinople: of this the commentary on Ṭufāḥ's *Mu'allaqah* was published by Dr. O. Rescher in 1910. The present *ḍuḥn* is not mentioned by name in the list of compositions attributed to him in Ibn Khayyāt's *Biographies* or in the *Fihrist*, p. 75¹, but there can be no doubt whatever of its authenticity. The introduction, and the commentaries on the two poems (Nos. XI and XXIX) which are included in the *Mufaḍḍalīyat*, agree with the commentary on that work which goes by his father's name and was revised by himself; No. XXVI is also, as noted on p. 107, taken from the same commentary. The scholia are deficient in information regarding the historical bearing of the poems; perhaps it was in many cases no longer procurable. They sometimes contain evident inaccuracies, as for instance in p. 91¹³, p. 101², p. 107¹, p. 111¹, and p. 124¹. A curious slip of memory is the quotation of verses made up of hemistichs taken from different parts of the same poem; e.g.: p. 101¹², p. 108³, p. 111¹. Notwithstanding these defects, however, the commentary is useful, especially as a guarantee of the accuracy of the text. The original from which our MS. was copied was a good one, and the copyist has generally been faithful to it. All departures from the text have been indicated in the notes. The case is very different from that of the edition of the MS. undoubtedly by the same hand) containing the *Ḍuḥn* of 'Abd.

There may have been other collections of Āmir's poetry in existence. In the commentary to the *Mufaḍḍalīyat*, p. 33, v. 2 of poem No. VIII is cited as in our MS, and a marginal note alleges that the reading in Āmir's *Diwān*² is مِثْلُ خُشْبِ الْعَوْدِ. If Āmir rhymes in ُ, this would imply that a *diwān* exists somewhere with a wholly different text of the poem.³ Some of the pieces in the Supplement seem to be taken

that he prepared a number of *Diwāns* of celebrated poets, including Zuhair, Nā-

22 2 1

A second example is the *ḥamza* verse ending in our recension in ^{١٠٤}الاجس, occurs in the LA and

from such a collection; No. 1 has every appearance of being genuine; No. 2 is clearly a portion of No. VIII. Nos. 4, 5, 6 (very celebrated), 7, 8 (actually cited in *commy.* to *Mufaḍḍaliyāt*), 10, 11 (also from *commy. Mufḍt*), 13, 15, 16, 17, 20, 22 all seem to be probably the work of ʿĀmir, and to have been taken from some other collection of his poems. The other fragments included in the Supplement are either doubtful or clearly spurious. Of the pieces in the *Dīwān*, No. II (the only long *qaṣida* is perhaps open to suspicion because of its insistence on the theme of the defeat of Tamīm at Shīʿababāh; if ʿĀmir was born on the day of that battle, it may be thought hardly likely that he would speak of it as if it were a recent event. The verse (No. 18) which is said in the commentary to refer to the leader of the Banu-l-Ḥārith b. Kaʿb who was certainly a contemporary of ʿĀmir may possibly in reality refer to some other chief called Ḥuṣayn; the battle of Dhū Najab, if it was the engagement referred to in Naq. 587 and 1079, was a *defeat* of ʿĀmir, not a victory: some other fight must be intended. Other pieces which appear to be doubtful are Nos. XVII (on account of its reference to ʿAntarah of ʿAbs) and XXVI (see *ante*, p. 81—82).

Only four pieces in the *Dīwān*, Nos. II, VII, XXVIII and XXXII, exhibit the double rhyme marking the commencement of an ode; in addition there are two in the Supplement (16 and 21), of which the second is certainly spurious. The other pieces are all mere fragments, and the theme is throughout what the Arabs call *fakhr*, boasting of warlike exploits and the glories of the tribe. ʿĀmir was esteemed by al-Aḡmaʿī¹ a good poet in this style. He says that he was called *المُجَبِّر*, "the adorning" or "beautifier" of verse.² Of himself he says repeatedly that he is a "Child of War" (XIV, 1; XXIII, 4; XXIX, 10), and it is of warfare only that he has to tell. We must not expect to find in him the variety and the poetic imagination displayed by ʿAbīd. A comparison with ʿAntarah, the other great warrior-poet, suggests itself; but of ʿĀmir we possess no *nasīb*, in which the resources of Desert minstrelsy were chiefly displayed, and are thus unable to set one poet against the other. For the rest, the reader of the *Dīwān* will judge for himself of the man and his work.

TA with the rhyme *الأجسما*. This may, however, be only an inaccuracy in the Lexicons, and it is possible that the note referred to above may also be due to a confusion of memory on the part of the annotator.

¹ Mbd Kāmil 93¹⁴.

² The same epithet is applied to Ṭufail of Ghazī: Mḍt. p. 410¹³.

‘AMIR.

TRANSLATION.

I.

These three verses belong to a poem the full text of which is given in the Supplement. No. 1, which see for other readings. They are very celebrated and often cited.

- (1) As for me, though I be the son of the Chief of ‘Āmir, and the Knight of the tribe, called on for help in every adventure,¹
- (2) It was not for my kinsmen's sake that ‘Āmir made me their chief: God forbid that I should exalt myself on mother's or father's fame!
- (3) But it was because I guard their peculiar land,² and shield them from annoy, and hurl myself³ against him that strikes at their peace.

II.

An ode devoted to setting forth the glorious deeds of his tribe. In the *nasīb* the lady mentioned, Salmā, (diminutive Sulaimā, v. 5), is said (like Asmā, the mistress most frequently named) to belong to a hostile tribe. Vv. 1—2 are addressed to himself.

- (1) Hast thou recognized, in the low land of ‘Ārimah, the place where Salmā halted, or known again the signs of her abiding
- (2) In the nights when she took thee captive with her rows of pearly teeth, and her eyes like a fawn's that feeds on the balsam⁴ bushes —

¹ Literally, "In every cavalcade that rides forth."

² *Himāhā*, "their reserved land", that which they claim as their own peculiar.

³ Lit.: "thrust at him with my shoulder."

⁴ The balsam of Mecca (identical with the "Balm of Gilead" of the O. T.), *Commiphora opobalsamum* (formerly *Amyris commiphora*).

- 3) What time my tribe were at enmity with her kin,¹ that she might create between her (and us) a cause of trouble and quarrel?
- 4) And if thy people hold thee back that thou leave them not to join us — yet time was when we dwelt together in ʿArimah in sweet peace.
- 5) Yet if Sulāma knew what she might know of my deeds on the morning² of alarm, she would cast her lot with the noble.
- 6) We left Madhij³ like a tale of yesternight, and Arḥab, when (our horsemen) enveloped them with their troops;
- 7) And we sold Shākir for the ancestral wealth of ʿAkk, and a band of our warriors faced Judham;
- 8) And we scattered Shanaah in every direction, and Ḥimyar met at our hands with trouble;
- 9) And Hamdān⁴ there — it matters not to me whether they be at war with me or at peace.
- 10) And we met, in the valley of Dhū Zarūd, the Sons of Shaibān⁵, and they were swallowed up utterly;
- 11) And as for a tribe of the Sons of Asad, we left their women in mourning garb, widowed of their husbands;
- 12) We cut to pieces their chiefs for all to see, and we fed the hyenas full with the flesh of the mighty;⁶
- 13) And we gave [ʿAmfal]⁷ over to slaughter in their villages, and our attack utterly destroyed Hakam and Hām;⁸
- 14) We slew their captain, and they fled, scattering hither and thither, as thou scatterest in flight the bands of ostriches;
- 15) We returned home with their women captive behind us on our camel-saddles, and with booty of camels — they were our meat.
- 16) And we fell upon Zubaid⁹ in the middle of the night, and by dawn their abode was held by a clamorous mighty host;⁹
- 17) And of Abi al-Qais¹⁰ we obtained captives, from far Baḥrain, and divided them amongst us;

¹lit. "That she might bestow between her (and us) buckets of unwholesome water."

²Attack, were always made in the morning, just before dawn.

³The tribes named in vv. 6-9 are all of al-Yaman, or of Yamanic origin settled elsewhere (Judhām).

⁴See the contempt with which Hamdān is spoken of in No. XXXVII, *post*.

⁵A tribe of Bakr b. Wail.

⁶Paraphrase.

⁷They were the worst of divisions of Bakr b. Wail, settled in the mountains of al-Yamāmah, about the site of the modern Kuvāt. They were to a considerable extent cultivators, having a good water-supply.

⁸Again tribes of the Yaman.

⁹The omission of a proper subject to *فعل* in this verse suggests that something has fallen out, and that a second line, such as v. 16, with a first hemistich containing the missing subject, has disappeared.

¹⁰A Maḍhij¹¹ tribe, settled on the sea-coast of the Persian Gulf, about the peninsula of Qaṭar: this (not the islands now called by the name) is meant by Baḥrain.

- (18) And at Dhū Najab we met Huṣain (of the Bal-Hārith¹), and in the battle we destroyed Usāmah;
- (19) And at al-Ḥaumān Qais just escaped us, but left in our hands his bride a prisoner while safe himself;
- (20) And sooth, if he had loved his wife as well as himself, he would have met there his death at the points of our spears!
- (21) And the kin of al-Jaun² travelled to meet us [on the morning of the Defile³], and were cut off utterly;
- (22) We slew of them a hundred in requital for an old man, and we put chains on a number of their people our prisoners.
- (23) And on the Day of the Defile we met Laqīṭ⁴, and made his head the raiment of a keen sword-blade;
- (24) Ḥājib⁵ we took captive, and he remained in bonds, until we had left his kinsfolk not a single camel;
- (25) And the host of the Sons of Tamīm we left lying there, slain, with arms and heads lopped off;
- (26) Yea, long was the Day to them there, as when thou pilest on a blazing fire fresh wood;
- (27) Unlucky was the day we brought upon them in their own country, poison was the draught they were given there to drink.
- (28) And if the changes of things do not hurry me out of life, they will go on paying tribute to us year after year;
- (29) They will pay it, though they loathe it, abased beneath us, and will give into our hands the reins to guide them.
- (30) But carry this message, if thou passest them, to the host of Sa’d⁶ — ‘Sleep soundly! Never shall we break your rest:
- (31) ‘Ye gave us secret tidings, and ye took no part in the attack upon us — verily ye were generous to us!
- (32) ‘If ye had joined the host with the Son of al-Jaun, ye would have been like those who perished and brought shame upon themselves.’

¹ The leading Yamanic tribe of Najrān, south of the territory of ‘Āmir. (See remarks on this verse *ante*, p. 93.)

² The two sons of a prince of Kindah, called al-Jaun, “the Black”. See *post*, Frag. 15.

³ Entered conjecturally in a break in the MS. These two princes were slain on the Day of Shiḥ Jabalah.

⁴ Chief and leader of the tribe of Tamīm at the battle of Shiḥ Jabalah, where he was killed.

⁵ Ḥājib was the brother of Laqīṭ: the verse means that his tribe had to pay in ransom for him all their herds.

⁶ The sub-tribe of Tamīm called Sa’d b. Zaid-Manāt, which sent warning to ‘Āmir of the intended attack at Shiḥ-Jabalah. (They claimed Ṣaṣa’ah, the progenitor of the tribe of ‘Āmir, as one of their kin: see Naq. 657^a and 1064^{bff}; Agh. X, 36³).

III.

Tops of a battle with the tribes of Najran — Nahd, the Banu-l-Ḥārith b. Ka'b, and Jarm — and-Kar (the name of a mountain-range in the Yaman).

- (1) Why askest thou not of us — for thou art kind and carest for our fortunes — how we fared in the hollow plain the day that Nahd blenched before us,
- (2) And the tribe of Ka'b and the whole of Jarm in the plain, the day when they were driven to face us with the whip,
- (3) In al-Karr, the day that al-Ḥusain² lay there still, and 'Abd al-Madān had seen gallop our³ horse
- (4) He-stridden by stern warriors eager for battle, clad in ring-mail of iron, deftly fashioned by the armourer?
- (5) (Why askest thou not) which of the knights did most slaughter in the mellay among our foes, when the toil of battle had changed their hue,
- (6) When I singled out their captain, and then left him there, food for the wild beasts, a mass of dead flesh,
- (7) And Ralwah⁴ fell there in the onset, flung to ground, and the cry of mourning went up at that which Fate had brought to pass?
- (8) That was *my* place — as thou askest, there stood I: how we came there, ask further another time.
- (9) Hast thou asked my people of Ziyād⁵, when the spear-point scathed him, and when 'Abd did mischief to him?
- (10) And the man Zaid — I left him leading him⁶ towards the hills — but it had not been in his mind that he should take refuge there!

IV.

- (1) We went up with noble steeds against the tribe of Ward⁷, and after our onset ill was the luck they gained;
- (2) We destroyed the tribe of Dhu-l-Bazarā,⁸ and Ka'b, and their Mālik, and we brought to nought Bashir;

¹ al-Ḥusain = a woman-friend.

² al-Ḥusain and 'Abd al-Madān, two chiefs of the Banu-l-Ḥārith.

³ "our horse," but he means the horse of his tribe 'Āmir.

⁴ Ralwah = not the father of Labid, who was killed, before the battle of Shi'b Jabalah, in a fight with al-ʿAḍā at Dhū Alaq; it is the name of some enemy; a *v.l.* is Ḍubāʿah: see No. XXI.

⁵ Ziyād = a man, and in the commentary to be Ziyād son of al-Ḥārith, perhaps of the Banu-l-Ḥārith.

⁶ Dhu-l-Bazarā = the tribe of Abs; Ward was the father of 'Urwah, a celebrated poet and hero.

⁷ Dhu-l-Bazarā = the tribe of Abū Bakr b. Kilāb, a branch of 'Āmir b. Ṣaṣa'ah: see No. XXV.

- (3) And near did we bring ar-Ribābah to perdition on the Day of Fajj, and we captured in our noose ‘Ashīr,
 (4) And Sayyār, the champion of Sa’d son of Bakr; and we slew Balīr in requital for Mafrūq.

V.

A description of the cavalry of ‘Amir ibn Ṣaṣa’ah.

- (1) We led our noble steeds until we stalled¹ them in Thahlān by force, and there they abode.
 (2) And I chid al-Maznūq² until he charged with me into the midst of a compact body of horse, and they were scattered.
 (3) And we gave ‘Abs and Murrah³ to drink of a cup in the borders of their country — and long was the draught!
 (4) And as for our steeds, we accustom them to spring forward, whensoever a raid chances, or looms large before us —
 (5) Tethered close to our tents, (eager) like camels maddened with thirst⁴, rough in the forelocks, — we call on them for their best speed, and they answer fully,
 (6) Bestriden by the youth of ‘Āmir, who smite the helms when the cavalry are wedged together in the strait of battle —
 (7) In the strait wherein the spear-tops fly in splinters, when the bravest warriors shrink, and (slaughter) waxes hot;
 (8) They smite the armed enemy in the rising dust of battle, what time their War shines forth and hurls herself upon them;
 (9) And they raise up a heavy dust-cloud after a lighter one, and after neighing with a din like thunder, come on stern and fierce —
 (10) Steeds that go forth at dawn, a mighty strength, and fall on their foes and ravage them throughly.

VI.

- (1) Of a truth the horsemen who ride on a foray know well that we, what time men vie one with another in deeds of valour, are their lions,

¹ Paraphrase.

² Name of his war-horse.

³ Murrah, a sub-tribe of Dhubyān: Dhubyān, ‘Abs, Annār, and Ashja’ together make up the great group called Ghaṭafān, with which ‘Āmir were constantly at war.

⁴ I. e. Eager to spring upon their foes, as camels suffering from the disease called *huyām*, mad with thirst, rush to the water.

- (2) Mounted on swift coursers, that gather ever more pace as they gallop along, when under the saddles the saddle-cloths have become loose;
- (3) And already are the steeds bathed in moisture, until the black horses (by reason of the drying sweat) resemble in colour the bays.
- (4) And it is we that have held Madhijj out of their lands: they were slaughtered until their mightiest returned home vanquished;
- (5) One body of them was at al-Maṣāmah, who fled, and another (stood their ground, but) their good fortune had been blotted out.
- (6) What time an evil year presses, and long lasts its dreariness, and heaven's rain falls not, and the trees grow yellow,
- (7) Then are we found to be the generous ones: our guest is not turned away when the hoar-frost lies crisp about all the tent-places.
- (8) Yea, even this morning my wife has been railing at me from dawn: for no crime of mine does she shun me and show her aversion;
- (9) When I have said my say, and have done with (my answer to her reproaches), she brings upon me another (burden of reviling) — a condition of things which I like not.
- (10) There is no good in affection when its bond has become worn out: the best of bonds for those who are joined together is the newest of them¹.

VII.

Tells of fighting with Hanifah at Ghaul, and with ‘Abd al-Qais at Mardā.

- (1) Lo! Kanūd has visited thee by night² from Khabt: yet she severed our bond, and swore that she would return no more.
- (2) Methinks thou³ didst not see us on the Day of Ghaul, nor did the hosts bring thee tidings of our doings —
- (3) What befell the chiefs of the Sons of Lujaim⁴ — leathern thongs bite into their flesh, in bonds with us.
- (4) And ‘Abd al-Qais⁵ in al-Mardā — there overwhelmed them a morning of ruin such as fell upon Thamud⁶;

¹ Perhaps *XX* here may mean “that which is cut off”; see Labīd, Mu‘all. 20.

² *I.e.* in a secret. *Thayyil*.

³ *I.e.* Kanūd.

⁴ Lujaim is the name of the father of Hanifah: see No. II, 13.

⁵ See *Qumrān*, VII 71–77, etc.

⁶ See No. II, 17.

- (5) We came upon them at dawn with our tall steeds, lean and sinewy, and spears whose steel was as burning flame,
 (6) And swords that reap the necks, keen and sharp of edge, kept carefully in the sheaths till the time of need,
 (7) And war-mares, springing lightly, of eager heart, strongly knit together, not to be overtaken.
 (8) We came upon their host in the morning, and they were like a flock of sheep on which falls the ravening wolf;
 (9) And there were left there on ground of them ‘Amr, and ‘Amr, and Aswad — the fighters are my witness that I speak true!
 (10) ‘Abdallāh too lay there, and the son of Bishr, and ‘Attāb, and Murrah, and al-Walid.
 (11) We fell upon them* with white steel ground to keenness: we cut them to pieces therewith until they were destroyed;
 (12) And we carried off their women on the saddles behind us, with their cheeks bleeding, torn in anguish by their nails¹.

VIII.

For the subject, see the note in the Arabic text, p. 111.

- (1) As for me, what time the udder-strings of your mother are pulled tight, I am of those to whom the call goes out — ‘Gird on thine armour and ride forth!’².
 (2) No matter! before now has (War) pressed Murrah with the weight of her breast, and (the cavalry) have left Ashja‘ lying like logs of *ath’ab*³.
 [Frag. 2. (1) Black are they, given to fattening their camels: when they load them down to drink, the richest of them in milk comes up from the water without being milked⁴.
 (2) Bald are they, little-headed: their noses are (round and small) like pieces of dry camel’s-dung which a boy strings together in play;]

¹ This rendering does not follow the commentary, which seems to be erroneous.

² The “udder-strings” are cords tied round the udders of camels, to prevent the young from sucking or the herdsman from stealing milk: the reference to their tightness carries a charge of niggardliness, and also implies that the people addressed are mean herdsmen, while he, the poet, is a warrior. The commentary, however, which speaks of “picking up” the udder-strings, suggests that the correct reading is

انْتَشَرَتْ, “are scattered about.” The reading of the MS. is clear.

³ Murrah: see above, V, v. 3. Ashja‘, on the Day of ar-Raqam, showed particular cruelty to the prisoners of ‘Amir, who were all slaughtered by this tribe. “Like logs of *ath’ab*”, a tree: i. e. like dead corpses. *Ath’ab* is a species of fig.

⁴ Again the charge of niggardliness, repeated: they allow their camels to grow fat by not being milked, instead of using their milk for hospitality.

- (3) They ask not the noble to give them their daughters in marriage, and their own unwedded maid grows grey, while none seeks to wed her.
- (4) Dost thou exult that Fortune has dealt treacherously with a knight? The yellow-toothed dogs! I was not the one overcome again and again!
- (5) O Murrah! Time has dealt fiercely with you in the past, and I have reopened your bleeding wounds, myself unscathed;
- (6) And I have left their host in the lava of Darghad¹, the prey of wild beasts and vultures with long hanging feathers.
- (7) Yea, many a time have I stalled² my horses in your camping-grounds, in the midst of your home-land, on their backs keen warriors skilled in battle;
- (8) And I have assuaged my thirst for vengeance on Fazārah — verily they are folk of deeds and men of sturdy thick-necked glory;³
- (9) And many a time hast thou gloried in trifles which thou hast counted up: — when thou comest to the tents of thy people, recount them there if thou darest!
- (10) Then, surely, shall one bereaved (of husband or son) tell thee of her pain, with her eyelids that have lost their lashes from constant weeping!
- (11) And many a time hast thou come upon our horse, and hast liked them not, and hast turned aside from their vanguard that seemed to thee dangerous!
- (12) Yea, they have borne down with their breasts the Sons of Fazārah, and the tribe of Ashja they have overthrown with a shoulder-thrust;
- (13) They have left of them nine lying dead on the battle-field, and another three they have bound in bonds and destined for death.

IX.

- (1) Fazārah pasture their camels in the very midst of their home-land⁴, and the herd- suffer torments of thirst between the long rugged strips clear of sand, and the sand-hills.
- (2) They pay their tribute without any friendliness: — and Fortune is full of troubles and vicissitudes.
- (3) We are the warriors to deal with him who brings War with its terrors: we are those who dye with heart's blood the mailcoat where it enfolds the breast.
- (4) And Bakr passed upon you a fitting and right judgement; and the Sons of Fazarah turned tail and fled when the time for fleeing came.

¹ See Vol. I, XXX. 1.² Paraphrase,³ Sarcasm.⁴ I.e. through cowardice they do not venture to send them to feed far from their head-quarters: see note to Vol. XI. 20 (translation).

X.

These verses appear to be a fragment of a poem which was afterwards superseded by No. XI. The lines that have survived contain obscurities which are not cleared up in the commentary. They refer to the battle of Faif ar-Riḥ, an inconclusive engagement in which ‘Āmir was opposed to Yamanite tribes collectively called Madhḥij, and in which our poet lost an eye by a treacherous thrust of a lance by a man of Khath‘am who professed to be fighting on his side; see Introduction, p. 82.

- (1) They ¹ came on with the whole of Shahrān of the broad plain ², and Aklub thereof, the offspring of Bakr son of Wā’il ³;
- (2) The Ancients of the tribe were busy between Suwaiqah and the south of Mount Qahr, with their left hands (holding their bows) aslant ⁴.
- (3) And if there had been a host like us, they had not spoiled us: but those that came upon us were all *Jinn* and evil devils.
- (4) And we spent the night — and whoso has alighting at his tent a guest such as ours, spends the night not unmindful of the entertainment of his guests.
- [(5) ⁵ And Khath‘am are a tribe accounted equal with Madhḥij: and are we anything but as one of the tribes ourselves?]

XI.

Reflections on the fight at Faif ar-Riḥ, and the wound he received there from the hand of Mus-hir, the man of Khath‘am (see note at beginning of No. X).

- (1) Verily the Chiefs of Hawāzin ⁶ know well that I am the knight who defends the cause of the house of Ja‘far ⁷;
- (2) And al-Maznūq ⁸ knows well that I urged him again and again, on the evening of Faif ar-Riḥ, to face the foe, as the blank arrow ⁹, denounced by the gamers, is put back again and again into the bag.

¹ I. e. Khath‘am.

² or, “of al-‘Aridah”, a proper name.

³ What this means is not clear, since Bakr was not a Yamanite stock; *Milād* also properly means the time of birth, birthday, not offspring.

⁴ Or, “taking the way towards the North.”

⁵ Additional verse not in our text.

⁶ Or “Uplands of Hawāzin”: that is, the large group of tribes of which ‘Āmir b. Ṣa‘ṣa‘ah, his own tribe, was the most powerful.

⁷ His subtribe among the divisions of ‘Āmir.

⁸ Name of his horse.

⁹ In the game of *Maisir* the lots of the players are cast by shuffling arrows, of which there are seven that bear a name and carry a share in the prize (a slaughtered camel), while three are blank, carry no share, and are put in only to make up the number of ten. When one of these last is drawn, it is reviled by the gamers, and put back into the bag again.

- (3) When he flinched and turned aside from the thrust of the spears, I urged him on and said to him — 'Get thee on, straight forward — never turn thy back!'
- (4) And I admonished him that to fly were a disgrace to a man so long as he has not put forth his utmost strength — in which case he is to be held excused:
- (5) 'Seest thou not that their spears are all couched straight at me? and thou art a charger of noble stock: so bear it bravely!'
- (6) I desired that God might know that I endured patiently; and in truth I dreaded a day like that of al-Mushaqqar¹.
- (7) By my life — and my life is no light thing to me! — verily the spear-thrust of Mus-hir has spoiled the beauty of my face;
- (8) And an evil man shall I be if I be one-eyed, unsteady on my legs in fight, a coward — and what shall be my excuse in all assemblies?
- (9) And sooth, they know full well that I dashed against them, on the evening of Faif ar-Rih, as one circles the Pillar² again and again;
- (10) And I ceased not until my breast and my charger's throat were covered with streaming blood like the fringe of a striped silken cloth.
- (11) I said to a soul the like of which is not poured forth (in death)³: 'Cut short thine exulting: verily I fail not in carrying out my purpose!'
- (12) And if they (the enemy) had been a host like ourselves in number, they had not spoiled us: but there came upon us a stock full of boastful words;
- (13) They came upon us with all Shahrān of the broad plain, and the whole of Aklub, clad in coats of mail of the best.

XII.

- (1) We went forth, a party to treat, and repaired to the nobles of Dārim, on the morning when we repaid to al-Jaun a calamity for what had happened to al-Jaun⁴;
- (2) And there was not another tribe that could hold our place: we sought no help from aught but our spears, in the day of alarm or when bent on some violence.
- (3) And never did I see a kin that carried their standard to the height of glory reached by us, of all men that use speech.

¹ The name of a fortress held by the Persian Governor in al-Bahrain, where a number of the tribe of Lajm met their death; see my *Translations of Ancient Arabian Poetry* (1885) pp. 87—89.

² The 'Pillar' is the name of a standing stone to which reverence was done in the days of Arab heathenism; see Circumambulation, as the Ka'bah is still circumambulated at the Pilgrimage; see Frag. No. 8, post.

³ I.e. his life is so precious that it should not be squandered.

⁴ Dūm, an important branch of the great tribe of Tamīm; al-Jaun, name of a Kindite prince. The persons and circumstances to which the poem refers are not explained.

- (4) Who among men does not know that we are their betters in the noble handling of great affairs?
- (5) We are they that led our noble steeds forth on a foray in spite of worn hoofs: (slender and muscular are they) like bows of *nab*¹, or *sa’sam* wood which the bow-maker heats in the fire (to bend them into shape)².
- (6) And we fell upon the tribe of Asmā³ with our lances in the dawning, and we left in the tribe of Murrah none but women lamenting their dead.
- (7) We ripped up the women with child of Shanū’ah, after that (our horses) had trampled under foot in Faif ar-Rih Nahd and Khathām⁴,
- (8) Led along by our side — the foray had rendered them lean and lank, as the vehement gallopers of them vied in speed with the straightened spear-shafts laid in rest⁵;
- (9) And we brought in the dawning upon the tribe of Najrān a raid which caused their women with child to give birth prematurely through fear of us⁶.

XIII.

- (1) Avoid Numair⁶, and trample them not with thy cavalry,
for among them are men of ‘Āmir settled.
- (2) And verily the spears of the Sons of ‘Āmir
drip from their points drops of red blood;
- (3) They are the menders of the broken bones,
when the breakings give no hope of mending;
- (4) They are the men to smite, in the raid at dawning,
the heavily-armed warrior in his *mighfar*⁷ on the nose;
- (5) They straighten what is crooked in the battle,
what time the dust-clouds rise high in air;
- (6) Warriors, defenders of the right, what time
lips are parted perforce in the fierceness of fight.

¹ Lit., "as the bow-maker shapes (by heating) bows of *nab*¹ and *sa’sam*." *Nab*¹ is said to be the same as *shauḥaṭ* (‘Abd XI 25, 29), a tree, *Zizyphus jujuba*; *sa’sam* (Hindī *shisham*) is *Dalbergia sisu*, an Indian wood.

² I. e. Fazārah.

³ All these are Yamanite stocks.

⁴ The repetition of *بعلما* in v. 8 in the same place as in v. 7 suggests that the text of the former verse is corrupt; the idea in the second hemistich of course is that the horses race with the couched lances held by their riders.

⁵ Paraphrase. The "tribe of Najrān" is the Banu-l-Ḥārith b. Ka’b, which held that region.

⁶ Numair, a tribe descended from ‘Āmir b. Ṣa’ā’ah and brothers of the Banū Hilāl.

⁷ The *mighfar* is a skirt of mail depending from the helmet and shielding the neck; it corresponds to the original meaning of *hauberk* = *halsberge*.

- (7) Long do they keep on foot warfare time after time,
when strife blazes up in a burning flame.
- (8) As for your boasts which ye put forth,
he who knows the truth shall give you the lie;
- (9) Then shall the troops of them, when they meet together
weaponless, know which of them ye have sought to attack (?)¹
- (10) They shine forth brightly when things are most doubtful —
verily experience is preferred (before empty boasting).
- (11) Truly in what is past there was an example,
and he who is intelligent gains wisdom from knowledge.
- (12) He is blamed who is remiss and neglectful in his business,
when the task is clear and plain to him who exerts his full power.

XIV.

- (1) Truly War knows that I am her child,
and that I am the chief who wears her token in fight;
- (2) And that I dwell on a mountain-top
of glory in the highest honour;
- (3) And that I render restive and distrest
mail-clad warriors in the black dust stirred by battle;
- (4) And that I dash upon them when they flinch before me,
with an attack fiercer than the spring of the lion.
- (5) With my sword I smite on the day of battle,
cleaving in twain the rings of the strongest mail.
- (6) This then is my equipment — would that the warrior
could see length of days without thought of decay!
- (7) And truly the folk of Āmir know
that we hold the peak of their mount of glory,
- (8) And that we are the swordsmen of the day of battle,
when the faint-hearts hold back and dare not advance.

XV.

- (1) Our home-nurtured steeds are brisk in the morning when we gallop them
and far do they carry us on a raid which stirs up the dust in clouds;

¹ The meaning of (?) is obscure, and the text seems to be corrupt.

² I. e. Āmir.

- (2) And al-Maznūq never leaves me, but is always ready saddled with the light saddle which constant training requires to be bound on his back.
- (3) When the criers of War call her cry, then forth ride the Sons of ‘Āmir, leading along steeds, each one of them the best of its stock;
- (4) On them are the helms, and the mail-coats full and flowing; they dash their steeds into the fray as though the whole tribe were in the welter of dust.
- (5) Sometimes they fall at dawn upon ‘Abs with a sudden terror, and at others they mount up to the Son of al-Jaun by a rugged road.
- (6) And the horsemen swoop down from the valley of adh-Dhināb, and they hold their lances inclined (for the thrust), red with the blood of the neck-veins.
- (7) If thou askest the troop of our doings in their adventures on the day of al-Mushaqqar¹, when the bravest champions were in distress,
- (8) They will tell thee that it was I who charged again and again among them, when the spears were shivered in the day of press and strain.

XVI.

A poem addressed by ‘Āmir to an-Nābighah of Dhubyān, the veteran poet. His name was Ziyād, *an-Nābighah* being an epithet.

- (1) Ho! who will carry for me a message to Ziyād, on the morning of the hollow plain, when the give and take of blows is near at hand —
- (2) The morning when the horses of the Sons of Kilāb² come home with their breasts stained with fresh blood?
- (3) And verily to us belongs the right of decision every day, when the right course is made plain in the matters for judgement.
- (4) And I shall surely judge without going beyond the right, or using violent speech when an answer is sought by men:
- (5) The judgement of one skilled and prudent, without a flaw, when the course is surfeited with much speaking.
- (6) And verily the steed of weight and gravity is deliberation, that takes the needed time for thought: but youth is prone to headlong folly:
- (7) Yet folly is not dependent only on age: the caravans disperse in all directions with the piercing arrows of things said.
- (8) And as for the Sons of Baghīd³, there has come to them the message of good counsellors, but they heeded not;

¹ It is not probable that the Mushaqqar mentioned here is the fortress in al-Ilaḥrain referred to in XI, 6.

² ‘Āmir's house, the Banū Ja'far, were sons of Kilāb.

³ Baghīd, son of Raith, son of Ghaṭafūn, was the father of ‘Abs and Dhubyān.

- (9) They returned no answer to their advisers, until the decision¹ came to us to deliver, and the veil was rent.
- (10) And sooth, my sentence is what ye know well, and my cavalry — booty is lawful to them:
- (11) When they take their way against other horsemen swiftly, the raven crosses the path of these, bearing evil omens;
- (12) And if they pass on against a hostile people, in their forecourt, verily these shall lose and be disappointed.

XVIA.

The answer of an-Nabighah to the foregoing²:

- (1) Ho! carry this message from Ziyād to little Āmir: 'Verily the appropriate place for folly is youth!
- (2) 'And thou shalt surely attain to gravity, or be withheld (from folly), what time thou art grizzled, or the raven grows gray³.
- (3) 'Be thou like thy father, or like Abū Barā⁴: then shall judgement befit thee and right decision.
- (4) 'Let not light-minded conceit fly away with thy wisdom, and land thee in a place which has no issue.
- (5) 'So if there be an owner of camels in Ḥismā⁵ — they brought to pass, when they met thee, the blow thou knowest;
- (6) 'And certainly he was not of distant kinship to thee — nay, they reached thee (through him): and wrathful were they —
- (7) 'The horsemen of Manūlah⁶, not unsteady on their steeds, and Murrah, over their host the eagle standard⁷.'

¹ Reading *نَحْمُ* for *نَحْلُ*, as suggested by Prof. Nöldeke.

² So our MS. But, as observed in the notes to the Arabic text, the previous poem seems rather to be the answer to this one.

³ I. e., perhaps never at all.

⁴ His uncle Āmir b. Mālik, "the Player with Lances."

⁵ So our text, but the *Diwān* reads Ḥisy (حِيسَى): Ḥismā is the name of a tract far to the north, bordering on Syria, and seems unsuitable here. Ḥisy means a water-bearing *stratum* of sand with rock below, and several places are called by the name. According to the commentary Ḥanḍhalah, brother of Āmir, was killed in the fight in Ḥismā or Ḥisy. أَصَابُوا is an ambiguous word, and may mean either "they inflicted a blow or disaster" (as would be the loss of Ḥanḍhalah), or "they obtained booty" (as might be inferred from the mention of camels).

⁶ The wife of Lazārah and mother of Shamkh and Māzin his sons.

⁷ Or possibly the eagle itself, awaiting its prey as the result of their prowess: see Nābighah I, 10—12.

XVII.

Boasts of a victory gained over ‘Abs, and taunts ‘Antarah, the celebrated champion of that tribe, with fleeing and leaving his mistress ‘Ablah behind. As noted in the Arabic, it is scarcely possible that this fragment can be by ‘Āmir, since ‘Antarah was much his senior in years, and was probably dead in old age before ‘Āmir became famous as a warrior.

- (1) Ah many the champion I have left dead on ground, generous in his gifts,
the chief of a numerous tribe!
- (2) And I have left his women whelmed in sorrow, lamenting him at eventide
with cries of bitter grief.
- (3) I have slaked my burning thirst with the House of ‘Abs, and I have won
all kinds of booty, though I grew not rich thereby¹.
- (4) And al-Agharr² saved ‘Antarah from destruction, speeding away with him
swiftly as a falcon darts on its prey;
- (5) And thou didst leave ‘Ablah there, in the midst of young warriors who had
passed the night³ on the backs of galloping steeds;
- (6) They carried off Hind and al-Wajihah by force, on the day of the disaster,
on thoroughbred swiftly-trotting camels.

XVIII.

- (1) We gave the tribe of ‘Abs to drink in the morning a cup in whose sides
was poison steeping;
- (2) And long did we make for Murrah the day of misfortune, and for their brothers;
and truly our hot thirst was slaked;
- (3) We left their camps full of pools of blood and dead corpses, and everywhere
was raised the cry of anguish;
- (4) And the proud and vainglorious was abased — *we* brought him down; and
the humble was exalted by our means.
- (5) We slew Mālik and Abū Razīn, on the morning of the hollow plain, when
the scout signalled to us that they had come.
- (6) Of us in the day of alarm are noble champions, when the horses neigh
mightily at the coming fight,

¹ Because it was soon distributed in bounty to others.

² The name of his horse, meaning "having a white star (*ghurrah*) on the forehead."

³ Because raids were made in the morning before dawn.

- (7) Mounted on short-haired steeds, noble of stock, branded with our mark,
that prance and curvet with knights young and old,
(8) What time galloping has caused their sides to stream with sweat, their
pace the best, their shoes (made of double soles of leather) cut to pieces (by
the stony ground).
(9) And on the Day of the Defile we left Laqīṭ lying slain by a gleaming, keen-
edged, polished sword¹ —
(10) The morning that he purposed to go up to fight us with his kinsfolk: but
his tribesmen left him without a backing;
(11) And we returned home, rich with plunder and captives, leading along white
women crying and lamenting.

XIX.

Addressed to the tribe of Āmir b. Ṣaṣa'ah, and recounting the achievements of his
sub-tribe Ja'far b. Kilab in the common service.

- (1) Ye Sons of Āmir, stay your reviling and give heed! Come, count up to-day
my doings in your service.
(2) Be not thankless for our labours in times of misfortune, when there bit
you sore distress, yea the sternest.
(3) Ask, and ye shall learn, of our deeds on the morning of Uqaiṣir, and the
Days of Ḥismā², or the teeth fastened in Ḥāshid,
(4) And of al-Kaur³, when the companies of Ja'far returned to your help, and
Khatham came on, gathering mightily against you,
(5) That they might tear to pieces our substance, and eat it up: but my spear
brought destruction to all their mightiest men.
(6) Then did I transfix Abdallāh there with a sword-stroke before which blenched
and quailed every champion and defender.
(7) I left overthrown on the bare earth, cast to ground, Dubai'ah⁴, what time
there rescued Shatir son of Khalid
(8) A swift steed: and Zaid of the Horse⁵ too received a spear-thrust, what
time the man Zaid dealt unjustly, and kept not the road of right.

¹ See No. II, 23.

² See No. XVI, 5.

³ See No. III, 3.

⁴ See No. XXI, and for Shatir *id.* v. 10.

⁵ Zaid al-Khalil, son of Muḥalhil, a famous chief of Ṭayyī', subdivision Nabḥān. He became a Muslim shortly before his death in 632 A.D.

- (9) Yea, this is my equipment for every stress of warfare, and for every year that presses heavily on the tribe.

XX.

- (1) We slew Yazīd son of ‘Abd al-Madān¹, and no crime was it, nor did we wrong to any:
 (2) In A‘wā, the day that we faced them with a mighty mountainous host, full of clamour, giving no hold to attack.

XXI.

‘Āmir son of at-Ṭufail, with a band of horsemen, led a raid upon ‘Abs, among whom Zaid al-Khail was at the time sojourning². As ‘Āmir was driving away the captured camels, Zaid came up with him. ‘Āmir, who was protecting the rear of his troop, called out: “What dost thou want?” Zaid answered: “Thou knowest what I want.” ‘Āmir said: “The men of ‘Abs would not suffer thee to keep my spoils; and methinks thou wouldst not gain them before I made thee taste somewhat thou wouldst not like.” Zaid said: “Dost thou not see that the upper end of thy spear is shattered?” “Yea”, said ‘Āmir, “but my sword has received no hurt.” “Wouldst thou”, said Zaid, “that I gave thee this my spear?” ‘Āmir answered: “Yes: plant it in the ground, and stand apart from it thyself.” Zaid did so: then ‘Āmir took the spear, and as he did so, Dubai‘ah son of al-Ḥārith of ‘Abs galloped up. “O Zaid”, he cried, “have at the man!” Zaid answered: “Verily I think of him what thou thinkest” (meaning — “I fear him as much as thou dost”). Then Dubai‘ah drove at ‘Āmir with his spear, but missed him. ‘Āmir thrust at him, and pierced him through; then said ‘Āmir:

- (1) So, if thou escapest from it³, O Dubai‘ah, as for me, by thy fortune, I, tied on thee no amulets!
 (2) I brought him down from his steed as the like of me does to the like of him, with a wide-stretching⁴ thrust that wetted with blood his back and his buttocks;

¹ A celebrated chief of the Banu-l-Ḥārith ibn Ka‘b. In Agh. XIX, 141¹⁰ he is said to have been killed at the second Battle of al-Kulūb; if so, this fragment must be spurious.

² The word is مُجَاوِرٌ, which implies living under the protection of another: but ‘Āmir’s poem shows that Zaid was a prisoner awaiting ransom; he is said in the *Aghāni* to have more than once attacked Fazārah. It seems possible that this narrative is another (and very different) version of the anecdote related in Agh. XVI 55 (authority Abū ‘Amr ash-Shaibānī).

³ The spear-thrust.

⁴ Causing a wide-extending gash.

- (3) And I restored Zaid, after he had spent a long time (a prisoner), to his people safe and sound on the Day of the Pass;
- (4) And ye did not become possessed of the camels that were to have been his ransom, while he, in Taimān, goes along jauntily at his ease;
- (5) He drives his noble steeds towards your grazing-grounds — and time was when he was straitly bound among you with leathern bonds.
- (6) Be not hasty then: expect a knight¹ in your land who wields a Rudainian² spear and a keen glittering blade;
- (7) Every day he makes a foray, well known to men as his, when he leads his horses, the short-haired, the lean and sinewy, to (their work of) death.
- (8) And the Slave of the Sons of Barshā³ we left lying on ground, the morning that he fell among the riders, shrunken together;
- (9) I reached to him, and the edge of my sword shore through the extremities of his ribs in his breast, and cut through his wrists;
- (10) And thou wast near by, and sawest him where he lay, as thou calledst out for Shatir⁴ that day, and ‘Āṣim.

XXII.

- (1) Our cavalry drove Madhḥij from the plain to take refuge in the mountain-tops, giving them in exchange (for the herbage, or crops, of the low country) *shathth*, *ban*, and *‘ar‘ar*⁵;
- (2) And they (the horse) left not for ‘Āmir any fortune among men that had not been attained and extracted to the last drop.

XXIII.

An answer to some attack made upon him by an-Nābighah (Ziyād), referring to the Day of al-Marmarāt, which is said by Ibn al-Kalbī to be the name by which the Ghatafan called the Day of ar-Raqam, when ‘Āmir met with a heavy disaster. (See No. VIII and No. XXIX, and Introduction, pp. 80–81).

¹ I.e. himself.

² A stock epithet of spears: said to mean spear-shafts straightened by Rudainah, a woman of al-Khaṭṭ in Bahrain.

³ Or, possibly, “Abd a proper name) of the Sons of B.” The latter is a family group mentioned by an-Nābighah of Dhubyān.

⁴ See No. XIX, 7.

⁵ These are all names of shrubs or trees of the hills. *Shathth* is described as a shrub or tree growing in the mountains, of sweet odour but bitter to the taste, used in tanning; *bān* (or *ben*) is a tree, for which see *ante*, p. 54, l. 8, (where for *Moringa pterygosperma* read *M. aptera*); *‘ar‘ar* is the juniper.

- (1) By my life! verily Ziyād has put forth a lampoon against us; and though it be strong and well knit together, has it caused us any harm?
- (2) Thou speakest shame of us in respect of the Day of al-Maraṣrāt — without deliberation; and on thy side also are evil chances from Days before when we were the victors.
- (3) Now who will carry a message to Dhubyān from me, a message that shall be swiftly borne abroad — and excuses will profit nothing?
- (4) The Chiefs of Hawāzin¹ know well that we are the Children of War: we weary not in entering thereon or in coming forth²;
- (5) We tie tight the thigh-cord³ of War until we make her yield her milk abundantly, what time the souls of other men have come up into their throats.
- (6) Thou mayst see the horses grazing hither and thither around our tents in companies, that come prancing about us in the evenings and the mornings.

XXIV.

An indignant remonstrance with his own sub-tribe, the Banū Jaʿfar ibn Kilāb, for blaming him for some evil fortune which had befallen them (see No. XXXIV).

- (1) By thy life! the Sons of Jaʿfar cease not to revile me, as often as hatreds stir up men's minds in Jaʿfar.
- (2) When I said — 'Now is the time when their love will return', the hatred that was in their breasts refused to do aught but harp upon old memories (of quarrel)
- (3) For the death of horses that have been slain; and ofttimes did they too slay in requital for them the like number, yea and many more —
- (4) People of the land, in addition to camels won, and clients.⁴ They (our horsemen), with me as their captain, rendered continuous to them (our foes) the meetings of mourning women, bare of head.

XXV.

An expression of disgust at an expedition against Khuthʿam that failed, owing to warnings carried to that tribe by Salūl, a tribe (so called from its mother) descended from

¹ Cf. No. XI, 1.

² A metaphor from watering camels.

³ When a she-camel refuses to give milk, her thighs are bound round with a cord or thong, when the milk is said to come abundantly.

⁴ The rendering of the first hemistich of v. 4 is somewhat uncertain. Probably something has fallen out which would have made the construction clear.

Murrah son of Saṣṣāh, brother of Āmir. They were settled in the neighbourhood of at-Ṭāḥ, in lands that produced crops of fruit and grain, and were thus averse from the predatory life of the nomads. As neighbours of the Yamanite stocks of Najrān, they had an understanding with these that they would warn them of any attack projected by their kindred, Āmir b. Saṣṣāh.

- (1) Alas me for my labour lost, and my travel in the noon-tide without a midday rest!
- (2) For the men of Khatham were guarded by their spears, and Salūl had warned them
- (3) Of our going-forth against them, so that we were not hidden from them, and the guide brought them tidings of our undefended places.
- (4) But if I had been listened to, there had happened to Mudrik of Aklub¹ a day long and evil at my hands;
- (5) But I was disobeyed: and folly it was on their part that gave no heed to what I said.
- (6) There blame me those I left behind me (in camp), and there disobey me those I chose to make the attack with me.

XXVI.

Āmir is said to have been taken prisoner at the Battle of Sāhūq (or al-Maraurāt), and to have owed his life to the protection given to him by Khidhām son of Zaid, a man of Fazārah, when Uyainah, the chief of the tribe, and other leading men wished to put him to death (see *commy.* to *Mufaḥḥaliyat*, p. 33). This poem is in praise of his protectors. Its authenticity is somewhat doubtful: see Introduction, p. 81.

- (1) When thou desirest to meet with a sure defence, seek the protection of Khidhām son of Zaid, if Khidhām will grant it thee.
- (2) I called upon Abū-l-Jabbār², specially naming Mālik; and from aforetime he whom thou tookest under thy shield was never scathed;
- (3) And Abū-l-Jabbār arose, joyful to do a generous deed, even as a sharp cutting two-edged sword rejoices to do its work;
- (4) And thou art (by nature) the (camel's) hump³ of Fazārah, high and firm; and in every people there is someone who is the topmost hump.
- (5) And thou didst turn aside from me those who were plotting to do me mischief⁴; and for fear of the mischief of the plotters I had been unable to sleep.

¹ A branch of Khatham. ² The *kunya* or byname of Khidhām.

³ *I.e.*, the top or highest.

⁴ Or, perhaps, "those who had couched spears at me to slay me."

XXVII.

A recital of the glorious deeds of his tribe.

- (1) Are not we the people who lead along their slender-waisted steeds, with lips drawn back from the teeth (in fight), and who, on the day of alarm, dye their swords in blood?
- (2) And we defend our dependants what time spears are locked together, and we turn away from the road ¹ (of their owners: *i. e.* we carry off as plunder) the company of thorough-bred branded steeds;
- (3) And we take as spoil the black ² horses with fierce faces, slender like spears, shrunken with the toil of foray, that carry the straightened lances.
- (4) And we have brought on the tribe of Asmā ³ a morning raid, the terror of which has caused the pregnant women thereof to cast their young ⁴.
- (5) And in the dust of the valley of Abīdah (our horse) engaged face to face Unais ⁵, and had destroyed already the Chiefs of Khath‘am:
- (6) And on the Day of ‘Ukādh ⁶ — well do ye know — we were present, and brought up our kin to the front of the battle;
- (7) And we wrought with the two Confederates ⁷ a work that stayed for ever the violent oppressor from us;
- (8) And never in all time has there wanted a band of us to stand in defence of our honour against him that dealt perversely;
- (9) They lead alongside the short-haired steeds, (lean and spare) like wolves, that race after the spear-heads, [some bay,] some black.
- (10) And we destroyed the tribe of Ashja‘ with our spears, and we left the tribe of Murrah a crowd of mourning women.

XXVIII.

Complains of the ingratitude of a fellow-tribesman, Sumait, whom he had saved from death in a fight.

- (1) I feared — but it was not fear of death that disturbed me, and I strove with a besetting care — and I was ever disposed to anxiety

¹ Or, “from the herd.”

² Or, “dark bay.”

³ Fazārah.

⁴ Paraphrase.

⁵ Unais, diminutive form of Anas, son of Mudrik, a chief of Aklub, a division of Khath‘am: *cf.* XXV. 4.

⁶ A reference to the so-called “Sacrilegious” war between Kinānah, Quraish and Qais; ‘Ukādh, above Mecca, was the market and meeting-place of the tribes during the sacred months of peace.

⁷ Asad and Ghaṭafān: the reference is to the Battle of Shi‘b Jabalah.

- (2) From a lad even until hoariness gathered over my head, and there clad me therefrom (as it were) the pulled-up stalks of *thaghām*.¹
- (3) Sumait called upon me that day in a cry for help, and I beat (the foe) back from him, while the spears were all pointing at us.

(a *lacuna*)

* *

- (4) And but for my defence of Sumait and my dash to his aid, he had had to endure the bonds of raw hide, that creak when the leather dries.
- (5) And I swear that Sumait is not requiting me for the service I did to him — and how should a crop-eared ass requite thee?
- (6) And there gave the enemy the advantage of me, on the day that I met them, four deep wounds that had pierced my body:
- (7) Though, had I willed it, there had borne me far away from the field a fleet swimmer, that strains the reins against her cheeks and gallops unwearied on.

XXIX.

A piece (like No. VIII) dealing with the disaster that befell ‘Āmir on the Day of ar-Raqam.

- (1) Yea, let Asmā ask — for² she is kind and cares for our fortunes — let her ask her counsellors whether I was driven away or not;
- (2) They said to her — “Yea: we drove away and scattered his horsemen” — the yellow-toothed dogs! it was not I that was wont to be driven away!
- (3) And I will surely seek you out at al-Malā and ‘Uwārid, and I will bring my horsemen down upon you at the lava of Darghad —
- (4) The horses that gallop with the riders on their backs, as though they were kites following one another in the straight way;
- (5) And I will surely take vengeance for Mālik, and for Mālik, and for the man of al-Maraurat³ whose head was not propped (in his grave).
- (6) And the man whom Murrah⁴ slew I will surely avenge — truly he was a noble chief; and their brother was not slain outright.
- (7) O Asmā, thou child of the House of Fazārah! verily I am a fighter, and no man can hope to live for ever:
- (8) Get thee gone to thine own! No peace can there be between us, after the knights that lie dead in the place of ambush,

¹ Perhaps a kind of wormwood, or possibly a plant akin to *Edelweiss*, to which hoary hair is compared.

² Cf. No. III, 4.

³ Probably his brother Ifakam is meant; see *Mufaḍḍaliyāt* No. V and commentary.

⁴ His brother Hanḍalah (so commentary): see No. XVI, *ante*; apparently he was put to death in retaliation for some one of the enemy who had been grievously wounded, but not killed.

- (1) I had sprung to hold back from him the horsemen without a moment's delay —
by the life of my father! — if Death came not to stay my feet¹.

XXXIII.

Amir rode his horse al-Kulaib in a race, and was beaten: to this the verses refer.

- (1) Methinks al-Kulaib betrayed me, or else I did him wrong, in the rugged
ground of Hilht — yet he was not wont to fail me.
(2) Yea, I hold him excused: 'twas I myself was unskilful; I was matched with
a guileful man², and was found to be too heavy a weight.

XXXIV.

See *ante*, No. XXIV.

- (1) I am told that my people attach blame to me: it seems that the deaths of
my fellows are to be laid to my charge;
(2) And if horses have been slain, and the men that rode them, it is I, forsooth,
that am their destroyer — I that am myself destroyed!

XXXIV_A.

A fragment by Dubai'ah of Abs³, said to be an answer to some poem by ‘Āmir: but the part that has been preserved does not indicate the circumstances or the point of the controversy. Vv. 1–4 are part of a *nasīb*: v. 5 is scarcely intelligible; v. 6 appears to be part of the description of a horse.

- (1) The tale-bearers say that Dumah has come short of my thought of her, and
that her promised grace has all shrunk away.
(2) They spoke true: the deceitful shows of her have become plain to me, and
a raven⁴, coming from behind, with featherless wings, has set forth her case:

Vv. 3 and 4 do not seem to have stood thus in the original poem, as they do not cohere together:
(1) I speak of a lion besetting his father, v. 4 of horsemen attacking him.

So in the text. Prof. Noldeke would read خَفَّ for خَبَّ, and would render “I was matched with a
man of lighter weight.” This suggestion is supported by Yāq.’s false reading خَفَّ, and by the anti-
thesis of vv. 2, 3. See No. XXI *ante*. ⁴ A bird of ill omen: see ‘Abid II, 3.

- (3) A bird with his beak set close, that croaks in the noon-tide, full of clamour,
looking as though his wings were bound.
- (4) And I reviled him — “May all his eggs be addled, and may there hit him
an arrow with a rusty head tied on with a sinew, travelling straight!”
- * * * * *
- (5) Dost thou rejoice that a wound has befallen a knight? There is not left of
all whom thou ruledst except one subject (?)
- * * * * *
- (6) It seemed as though his neck, when thou didst look at it from the side,
were a palm-trunk bare, stripped of its covering of *hf*¹ and naked.

XXXV.

A satire.

- (1) Thou art the son of a mother black in the wrists, woolly-haired, and a
hunch-backed father sprung from the offspring of slave-girls;
- (2) A hanger-on of a tribe, he was not of their full blood, but of some outside
strain the stock of which has perished.
- (3) Thy father was an evil sire, and thy mother’s brother like to him; how
then canst thou resemble any but thy father and (maternal) uncle?

XXXVI.

- (1) I left the women of Sā‘idah son of Murr² wailing loudly where the fight
was fought (and he lay dead):
- (2) I grasped with both hands, to deal with him, a knotty lance — a long brown
shaft was topped by its sharp blade;
- (3) I clove therewith the junction of his broad ribs, and his outer wrapper was
all defiled with blood.³

XXXVII.

- (1) Ha! what a raid was ours, while all the country lay gasping with famine,
and the horizon was bare and naked,⁴

¹ *Lāf* is the membranous fibres that grow at the base of the branches of palm-trees.

² A man of ‘Abs, slain by ‘Āmir.

³ Or, according to the commentary, served as a plug to stanch the blood.

⁴ Bare, that is, either of clouds or of greenery.

- (2) Till we poured down upon Hamdān¹ in a whirlwind of dust — The leavings of dogs! — and yet they were not our business!
- (3) And all day long in the hollow plain we left not a neck or a face or a skull but we rained blows upon it.
- (4) Then we withdrew, and their wretched case had ceased not until we had stanchèd to the full the thirst of spearshafts and javelins.
- (5) No, we had not them in mind: no excuse had we for falling on them: but what came to pass came to pass.
- (6) We started, intending the Sons of Nahd and their brothers, Jarm: but God intended Hamdan.

END OF THE DĪWĀN.

SUPPLEMENT

OF VERSES FOUND ELSEWHERE AND ATTRIBUTED TO ‘ĀMIR IBN AT-ṬUFĀIL,
BUT NOT CONTAINED IN THE DĪWĀN.

1.

This is the poem in which is contained (vv. 8—10) the fragment forming No. I of the *Duḥān*; there seems to be no reason to doubt its genuineness.

- (1) The daughter of the ‘Amrite says — “What is the matter with thee, that thou lookest like one tortured by the bite of a snake, whereas but now thou wast strong and healthy?”
- (2) I answered her — “The care that carks me thou knowest well: ’tis to get vengeance from the tribes of Zubaid and Arḥab.
- (3) “If I assail Zubaid, I assail a mighty people: their stock and weight in their tribe are of the best;
- (4) “And if I attack the two tribes of Khath‘am, their blood will be medicine for my hurt: and he gets the best of vengeance who seeks it steadily:
- (5) “You, none gets vengeance so well as he that seeks it earnestly, mounted on a short-haired steed, spare and lean like a palm-branch pruned of leaves and thorns,
- (6) “With a brown spear of al-Khatt, and a bright keen sword, and a finely-woven mail-coat shining like a pool with glittering wavelets:

¹ See ante, II, 4.

- (7) "The gear of a man of whom all men know well that he is a steady seeker of vengeance, himself the object of many another's quest,
- (8) "And as for me, though I be the son of the Knight of ‘Āmir and born of their best, of their purest and most chastened stock,
- (9) "Yet ‘Āmir has not made me its Lord because I inherited the place — God forbid that I should rise upon mother's or father's fame!
- (10) "Nay, it was because I guard their peculiar land, and shield them from annoy, and hurl a troop of horse against him that strikes at their peace."

2.

See verses inserted in No. VIII, after v. 2.

3.

This verse, as indicated in the Arabic, properly belongs to a poem printed in the *Durān* of Labīd.

Give me not to drink with thy hands if I ladle not the water out with my own — (I mean) the camels of aḏ-Dajū^c, with a raid in which many troops (of camels or horses) follow one after another in a string.

4.

A lamentation over the death of ‘Abd ‘Amr, son of ‘Āmir's brother Ḥanḏalah ibn at-Ṭufail.

- (1) Is there any crier to shout the name of ‘Abd ‘Amr to the furthest line of the horsemen whom the spears hurl to ground?
- (2) Nay, never, by thy father, shall I forget my friend who fell at Badwah, so long as the winds blow hither and thither!
- (3) Thou wast the chosen of my soul from out of all my people, and my dearest out of all that carry arms!

5.

This short piece resembles some verses in ‘Abid VIII, and contains the description of a bull-oryx.

- (1) And there carries (me and) my weapons a steed that outstrips all others, swift as (an oryx) black-banded on the legs, black of eye-ball, a swimmer,

- (2) Solitary in the plain of al-Yafā^c, where he stalks after the herd that has passed on, himself thrust out (by some stronger fighter with his horns).¹
- (3) The hunters of a land have espied him, and have let loose their trained hounds: in each of the pursuing (hounds) is a striving to overtake him.
- (4) When he fears that they may reach him, his slender shanks, wide in the space between the hind-legs, bear him swiftly away from the terror.

6.

A celebrated saying.

- (1) No attack of mine brings fear to my uncle's son, nor do I blench before the attack of him that threatens me;
- (2) And as for me, if I have threatened him (*i.e.* my cousin) or promised him aught, I leave unfulfilled my threat, but bring to pass my promise.

7.

- (1) God has appointed for a man in some of his difficulties a straight way (of escape), and in some of his desires a warning to bid him pause;
- (2) Knowst thou not that whensoever my fellow would lead me into wrongdoing, I refuse to be led, and let him go his evil way alone?

8.

- (1) Would that my mother's kin, Ghanī², held a festival (*Duwār*³) whensoever evening draws in⁴,
- (2) In honour of their god, so that among them the days might be short (because full of delight) for the guest and the stranger!

9.

These verses are cited in connexion with the alleged intention of ‘Āmir b. at-Ṭufail to

¹ This appears to be the sense of نَتَيْج, which occurs only in a passive signification; see ‘Urwah

XXXIII, 2. The bull-oryx is solitary, because he has lost the fight for the possession of the herd of females: nevertheless his speed is still equal to outstripping any other enemy. Perhaps we should read نَتَيْج for نَتَيْج in the parallel passage of ‘Abid VIII, 9.

² Ghanī (the stock of Ṭufail al-Ghanawī), a tribe closely associated with Ja‘far b. Kilāb, probably on the mother's side, though not nearly related by male descent to ‘Āmir b. Ṣaṣa‘ah.

³ *Duwār*, the name of the “Pillar” mentioned before in No. XI, 9. Here the word seems to stand for a festival of some kind, involving sacrifice and feasting.

⁴ Various reading “on every third day”

attack the Prophet at al-Madīnah: but it seems scarcely possible that they should be genuine. ‘Āmir would not have spoken of Yathrib by the Prophet's name of al-Madīnah, nor would he have spoken of its inhabitants as “Helpers”, *Angār*, also an Islamic title. See Introduction, pp. 89—91.

- (1) The Prophet sent what thou seest: and meseemeth we are deliberately leading an army against the companies(?);
- (2) And verily they (the horses) have brought us down to al-Madīnah, lean of flesh, and verily they have slain in its open valley the Helpers.

10.

- (1) Why dost thou not ask (what happens) when the pregnant camels come home at evening distressed(?) like young ostriches, without moistening their udder cords?¹
- (2) Verily we hasten the entertainment of our guest by slaying a camel in a sound and healthy condition, before we provide for our own household: and we also seek vengeance for wrongs done to us;
- (3) And we count up Days² and glorious deeds that are ours: of old do we surpass all men, whether of the Desert or of settled countries;
- (4) And among them (the Days) were Khuwaiy, the Day of adh-Dhuhāb, and in aṣ-Ṣafā a Day of which the glory was made plain and manifest, and went forth (in fame abroad).

11.

Praise of a warrior of ‘Āmir, ‘Abs son of Ḥidhār, called by his *kunya* of Abū Ubaiy, of the subtribe of Wā’ilah, for his valiant deeds on the disastrous Day of ar-Raḡam: so at least says Hishām ibn al-Kalbī; but the tenor of the verses suggests some other engagement: they do not suit well the circumstances of ar-Raḡam (see Introduction, pp. 80—81).

- (1) And Abū Ubaiy — never did I see the like of him: goodly was he in the evening and in full daylight!
- (2) Abū Ubaiy faced the host, springing forward to the fight, he of Wā’ilah, and spurned the thought of turning his back;
- (3) He covered the rearguard, what time Salūl² and ‘Āmir began to give way on the day of battle before Fazārah.

¹ See for “udder-cords”, No. VIII, 1; the meaning here is, “in times of cold and drought, when milk is scarce.” The reading of the verse appears to be partly corrupt; *عَرَجَ الْبَنَاتِ* can hardly be right.

² *I. e.*, battles won.

³ It is somewhat surprising to find Salūl mentioned here as taking part with ‘Āmir in the battle of ar-Raḡam: see *ante*, No. XXV.

12.

And in al-Faifi of the Yaman the tribes that he had gathered together stirred up mutual boasting, clamouring against one another.

13.

Āmir is said to have hamstring his horse Qurzul¹ (which had previously been the steed of his father at-Tufail) on the Day of ar-Raqam; the horse had broken down with him in the flight, and could carry him no further, and he left him thus to die in order to prevent his falling into the hands of the enemy; and he said:

A good companion for a homeless wanderer was he whom yesternight I left in Tufail, beating the ground with his forefeet and breathing out his life!

14.

According to the traditionist Mu'arrij, a chief and famous warrior belonging to the tribe of Tayyi named Du'ab², who had taken a wife in Hawazin, was treacherously killed while visiting his father-in-law. Thereupon Zaid al-Khail³, with a body of horse belonging to his sub-tribe Nabhan and some of al-Ghuath, raided the tribe of Āmir b. Ṣaṣaḥ, and killed every man of that tribe who fell into his hands and admitted that he knew of the murder of the chief of Tayyi. When he returned, his fellow tribesmen asked him about his doings; Zaid in reply declared that he had in no way obtained due vengeance for the death of Du'ab, which could only be satisfied by the slaying of Āmir b. Malik "the Player with Lances" (uncle of Āmir b. at-Tufail and chief of the tribe of Āmir), and that Āmir son of at-Tufail would not be an equivalent. To this arrogant claim Āmir is said to have replied in the following verses:

- (1) Say to Zaid — 'Time was when thou wast preferred for thy balanced mind, when the minds of other men were marked by violence and folly.
- (2) This slain man of yours was not one of your foremost — [Dhu-l]-Kalā⁴, or Yahsub, or [Abd]-Kulāl,⁴
- (3) Or the sons of the Eater of Murār⁵, or the proud race of Jafnah⁶, kings of exalted rank.

¹ This is the statement of LA XI, 451; but the same thing is said in Bathir 485 of Āmir's horse al-Ward (also called al-Maznūq) on the Day called there يوم النبأة (Caussin de Perceval's "Journée de Noubaa", Essai II 388). In the 'Iqd the name is given as المنبأة, but the correct spelling appears to be المنبأة, see Bakri 138-9.

² So Agh.; perhaps we should read *Dhu'ab*.

³ For Zaid see Nos. XIX and XXI, *ante*.

⁴ Names of Himyarite princes.

⁵ The ancestor of the Kindite kings of Northern Arabia.

⁶ Ancestor of the Kings of Ghassan.

- (4) ‘Or the “Son of the Rain of the Heaven”¹ — well do men know it, and it boots not to use high boastful words.
- (5) ‘Were ye to slay ‘Āmir son of Ṭufail, well were Ṭayyi’ of the mountains: repaid for any death of theirs.
- (6) ‘As for me, by Him to whom men go on pilgrimage, few there be in ‘Āmir that are like me,
- (7) ‘On the day when the wealth of the warrior in fight is in naught but the point of a tawny quivering spear,
- (8) ‘A bridle in the mouth of a short-haired steed, tall as a palm-stem, and a glittering keen-edged sword,
- (9) ‘And a mail-coat like a shining pool, with ample skirts — these, in the medley of fortune, these are my wealth;
- (10) ‘And my uncle has the dignity of headship and age, and a lofty fortune in all Hawāzin:
- (11) ‘Save that I have the command of Hawāzin in war, to smite down the crowned head that uplifts itself,
- (12) ‘And to drive home my lance through the warrior in the hot dust of battle, on the back of a great strong steel, that obeys my slightest touch.’

15.

A verse recalling the Day of Shi‘b Jabalah and events prior thereto.

We exacted the price of al-Jaun from ‘Abs’, and Ma‘bad⁴ died among us a prisoner, starving himself to death.

16.

The passage is cited in the Lexicons in illustration of the special use of the verb

¹ Title of al-Mundhir, the most celebrated king of al-Ḥirah (see *ante*, pp. 1, 4, 8).

² Referring to the two mountain ranges Aja’ and Salmā, on and between which Ṭayyi’ were settled.

³ Two Kindite princes, ‘Amr and Mu‘āwiyah, called “Sons of al-Jaun,” accompanied their mother’s kin of Tamīm on the Day of Shi‘b Jabalah. Both were taken prisoners, ‘Amr by ‘Auf b. al-Aḥwas, and Mu‘āwiyah by Ṭufail, father of our poet ‘Āmir. ‘Auf released ‘Amr, after cutting off his forelock: some men of ‘Abs met him on his way homewards, and killed him. Thereupon ‘Auf made a claim upon ‘Abs, requiring them either to pay the blood-wit for ‘Amr, or to give a man to be slain in exchange for him. Qais b. Zuhair, the Chief of ‘Abs, applied to Ṭufail, and induced him to surrender his prisoner Mu‘āwiyah, who was given up to ‘Auf, who killed him. The price Qais paid to Ṭufail for his captive was the famous horse Qurzul. (In Agh. X 42 this verse is ascribed to an Islamic poet of ‘Āmir’s kindred, Nāfi‘ b. al-Ḥanjarah b. al-Ḥakim b. ‘Aqīl b. Ṭufail b. Mālik, and the story is somewhat differently told.)

⁴ Ma‘bad son of Zurārah was the elder brother of Laqīṭ and chief of Tamīm; he was captured by ‘Āmir b. Ṣaṣa‘ah at the battle of Raḥrahān, a year before the Day of Shi‘b Jabalah. They demanded for him the ransom of a king, 1000 camels. This Laqīṭ refused to pay, and Ma‘bad died a prisoner, as the verse relates.

في in the sense of visiting Minā during the Pilgrimage season: it is the opening two verses of a *qaṣīdah*, and has every appearance of being genuine.

- (1) Does Asma intend to go down to Minā or not? Tell us, O Asmā, what is in thy mind to do.
- (2) If thou goest down to Minā, I will go there too, and not visit the fair, even though Jasn and Bahilah¹ journey thereto to sell their wares.

17.

Apparently a passage from a poem addressed to his tribe for failing to recognize his deserts (*cf.* No. XXIV).

- (1) I am utterly worn out among you by your crookedness against me every day, though I myself be straight.
- (2) Thick stubborn necks like bleachers' bats, and swelling rumps on the camel-saddles!

18.

Said in the *Umdah* to have been uttered by ‘Āmir b. aṭ-Ṭufail at the court of an-Nuṣmān, the last Lakhmite King of al-Ḥīrah, when Bisṭām b. Qais of Shaibān (Bakr b. Wa'il) was preferred before him for honour among the tribes visiting the King.

- (1) The Tubā's² in past time had the preeminence, and the Son of (the Eater of) Murār, and the Kings over Syria;
- (2) Now at last the kingdom of Lakhm has come to a King whose spear-point bristles up, who attacks one who makes no attack upon him;
- (3) He falls upon us with his claws, and seeks to put upon us the collar of the ring-dove, causing us to stumble and lie prone in the dust.
- (4) If God grant a time to come when thou³ art in evil case, we shall leave thee there alone, while thou callest on the house of Bisṭām!
- (5) Look now on the proud ones of Muḍar⁴ who protect thee not. Is there in Rabī'ah for thee any protector, if thou call not on us?

¹ Fair, a Yamanite tribe sprung from Sa'd al-Ashīrah; Bahilah, a sister-tribe of Ghani, of Ma'addic descent, who lived under the protection of branches of 'Āmir b. Ṣaṣā'ah (Agh. IV, 140).

² *Tubā* was the title of the succession of later Ḥimyarite kings; for "the Eater of Murār" see *ante* No. 11, 1, by the kings over Syria is meant the House of Ghassān.

³ Addressed to an-Nuṣmān.

⁴ The expression Muḍar would include the great groups of Hawāzin, Ghatafān, and Tamīm, besides many other smaller ones; the leading tribe of Rabī'ah would be Bakr b. Wa'il.

19.

Attributed in the commentary to the *Ḥamānah* to ‘Abd ‘Amr b. Shuraih, at the battle of Faif ar-Riḥ (*ante*, No. XI).

- (1) Be thou divorced if thou ask not what manner of knight thy husband showed himself when he faced Ṣudā’ and Khath‘am!
- (2) I dash against them Da‘laj my steed, and his breast resounds with a murmurous sound as he plains to me of the impact thereon of the spears¹.

20.

Cited by Ibn Qutaibah as a fine passage in ‘Āmir’s poetry.

- (1) There is no land but the men of Qais ‘Ailān are the lords thereof; to them belong both of its open spaces, (that is), its levels and its rugged uplands;
- (2) And our glory has attained to the utmost horizons of the heaven: ours are the clear blue spaces, ours are the clouds thereof.

21.

See the note prefixed to the Arabic text: the verses below can scarcely be understood without reading the poem ascribed to Yazīd b. ‘Abd al-Madān to which they reply.

- (1) I marvel at him that portrays the night-wanderer of the steppes, and at the charges which the Sons of ad-Dayyān bring against us;
- (2) They exult against me because we paid tax to Muḥarriq², and because of the tribute (in camels) that was led to an-Nu‘mān;
- (3) What hast thou to do with the son of Muḥarriq and his tribes, and the tribute paid to the Lakhmite among ‘Ailān?
- (4) Turn thy powers to the aid of thine own people, and leave alone the tribes of the sons of Qaḥṭān³.
- (5) If among you aforetime any received tribute or not⁴, your boast is that of every man of al-Yaman.

¹ Cf. ‘Antarah *Mu‘all.* 73.

² Meaning (probably) ‘Amr b. Hind, son of al-Mundhir, king of al-Ḥirah.

³ Probably, if the reading is correct, by this is meant the Yamanite stocks which founded kingdoms in the North, Lakhm, Ghassān, and Kindah.

⁴ Prof. Nöldeke would read لا ^و instead of لا ^و, and render as above.

- (6) Boast thyself of the house of al-Himās and Mālik and the sons of aḍ-Dibāb, and Rabal and Qanān (?).
- (7) As for me, I am accounted the illustrious, son of the rider of Qurzul, and Abū Barā honoured and exalted me;
- (8) And Abū Jarī¹ of the great deeds, and Mālik — these two protect our honour on every morning of a contest with lances.
- (9) And when severe troubles beset Hawāẓin, I am the one whose name is exalted, and the builder up (of their prosperity: or, of their fame).

22.

- (1) Verily if thou hadst seen my people, O Umairah, on the morning of Qurāqir, it would have pleased thine eyes.
- (2) (Their horse) came forth, having charged through the tribe of Kalb², and their thirst (for blood) had been quenched and (their fever) cured.
- (3) And on the day of ³Uwairidāt, a little before dawn, they gave a morning-draught to al-Ḥuṣain in al-Yaman:
- (4) And in al-Mardāt they lit upon spoil, and all that they sought from the people of al-Yamāmah³.

23.

A fragment of a *nasīb* referring to the traces of an encampment.

They became (or, were) conspicuous in the upper parts of the waste, as though they were the parchments of a scribe that are unfolded before a reader⁴.

¹ Probably we should read *Ḥarī* for *Jarī*.

² Probably we should read *Ka'b* (i.e., the tribe of al-Ḥārith b. Ka'b) for *Kalb*.

³ See *ante*, No. VII, 3, 4.

⁴ It is very unlikely that this v. is by Āmir b. aṭ-Ṭufail. It is cited in the LA and TA as by Ibn Dīfāil⁵, without Āmir or the article, and appears to be the only authority for the (otherwise

unknown word قارئ in the sense of "a writer." Prof. Nöldeke suggests that *Fallūj* is a place-name: see *Fallūj*, and in Yāq. III 915-16 to be the name of two villages in the cultivated plain of Baghdād, near An-Namir. The use of قارئ in the sense of "reader, cantillator," in itself almost certainly excludes the possibility of our poet being the author; this sense, which the word does not possess in the old poetry, is borrowed from Aramaic liturgical language, and appears for the first time in the Qur'ān.

EMENDANDA ET ADDENDA.

In printing an Arabic work in Europe (especially when vocalized) many accidents to the type are inevitable; fortunately the blemishes are generally such as can easily be corrected by the touch of a pen. In the following list only the more important cases of lost points or slipped vowels are noticed.

ARABIC TEXT.

Page line

1 7-8: see LA XIX, 225¹⁰.

۲ notes, line 1: insert full stop after MS.

v 6 Read شَاخَصَ.

۱۱ 3 For حَشِيصَهَا read حَسِيصَهَا.

۱۲ 3 Read جَرَبُوا.

4 This verse is also cited LA IV, 361, foot.

۱۵ 17 Read بِمَعْصَلٍ.

۱۸ 9 For تَنَافَّ read (with the MS) تَنَوَّى (identical in meaning).

۱۹ 10 Read حَاجِنَاءَ.

۲۱ 12 In some copies خَاصَّةٌ has lost the dot of the >.

۲۲ 10 Read عَصَ.

۲۳ 1 For غَيْرٌ read غَيْرٌ.

4 Cf. the verse of Rabʿah of Asad cited LA XVII, 356¹⁴.

۲۹ 11 Read لِلظَّبَاءِ.

۳۱ 9 Perhaps نَطِيعٌ should be read for نَفِيعٌ: cf. ʿĀmir Frag. 5 (p. 1: f), l. 2.

10 For يَسِيْعٌ read يُشِيْعٌ: cf. l. c., l. 3.

15 For 51 read 15.

۳۵ 1 Read خَصِمَ.

Note b: the use of حَضَ in the sense "to sharpen" is confirmed by Anbārī. *Muḥaddalīyāt*, 238²², and scholion to Hudh. 18, 27 (ed. Kösegarten p. 49): the statement that it is unknown to the Lexx. should be cancelled; see LA IX, 103²¹.

33 Note *b*: read **الشمين**.

11 For **صُدُورًا** read **صُدُور**.

11 This verse, with **مَمَّتْ** for **غَمَّتْ**, and **يَمِينُ** for **شِمَالُ**, is cited LA X, 229⁴ as by al-Asha: it does not, however, as Prof. Geyer informs me, occur in Tha'lab's recension of that poet's *Dīwān*, and the LA should no doubt be corrected to **قَلَّ عَيْدُ بَنِي الْأَيْرُسِ**.

14 Read **صَرَبَ**.

For 1 read ٦.

11 Read **مَدَنَ**.

1 Read **نَعَى**.

7 Read **وَنَلَّ**.

10 Read **مَدَنَ**.

16 Read **غَمَّ**.

17 Read **جَبَلَتْ**.

13 Read **رَحَلْنَا**.

14 Read **الرَّزَبُ**.

15 Read **بُرْنَةَ**.

8 Read **خَرَصَا**.

12 Read (the second time) **بَقْنَةَ**.

6 Read **لُتُولُجَر**.

12 For **بَرْقُ الْعَجَبِلِ** read **يَزْنُ الْعَجَبِلِ** (see translation p. 45, end of argument, and p. 46, note 4).

Note *f*: read **يَوْمَنْدَ**.

4 Read **بَدَاخَمِلَ** (see Lane 648 *c*).

Note *f*: read **عَنْدَ**.

10 Read **صَمْرَةَ**, **سَاعَةَ**, and **مَسْمُومَةَ**, and cancel the last seven words of note *h*.

10 and note *d*: The reading of the MS, **فَالْمَحْكَا**, suggests **فَالْمَحْتَبَى** (instead of **فَالْمَحْمَا**) as the right version: this would mean "a place where one sits at ease": Naq. 712³; but no proper name of this form is given in the Lexx.

6 Read **خَصَفَ**.

- Page line
 4 Perhaps in place of مَنَقِيه (MS مَنَقِيه) we should read مَنَعِيه; see LA I, 229¹ a
 11 Read الْحَاحِص.
 16 For بَعْدَ اَنْتَقَلَ we should perhaps put بَعْدَ اَنْطَالَ as the more probable reading
 of the MS; cf. 'Abid XV, 6.
 9 Read مَفْلَتٌ مِنْهُ.
 2 Read عَقْبُونَةٌ.
 10 Read أَيُّهَا.
 11 Read أَجَنَادُهُ.
 9 Delete the *e* before رَيْطٌ.
 14 Read صَحْصَحَ.
 Note *a*, line 2, end: read يَعْدُ.
 5 Read تُنْضِعُ.
 15 Read صُنْدِدِ.
 8 Read نَعَلٌ.
 9 Read هَلَاكِي.
 2 Read يَرْبُغُ.
 11 Read جَمَّةٌ.
 1 Read — for — .
 2 Read — —, and فَجَنَّبِيْ.
 13 The phrase سَيِّرًا وَأَمْرَاسًا is perhaps an allusion to L. Q. Mu'all. 48.
 Fragment 12: vv. 1 and 2 are cited in LA XX, 239^{6,7}, with other readings (poet
 not named). In BQut. *Shi'r* 123 v. 2 is ascribed to Abū Du'ād.
id. Fragment 15: this piece appears to be by Umayyah b. Abi-ṣ-Salt; vv. 2 and 3 are
 cited as by him in LA III, 166^{1,2}. See also Schulthess, Umayyah, p. 34, ll. 25—26,
 and p. 33, v. ۳. Read in v. 3 فَرَجَةٌ for فَرَجَةٌ.
 13 Read الطْفِيلِ.
 10 Delete the *kasrah* below الْمَنَاقِرَ.
 4 Read عَرَفَتَ.
 Note *g*: add "but cf. v. 9 on opposite page."
 6 Read الشَّاعِرِ.
 Note *f*: read أَخْرَجَ.

- 14 Read نَجِبٌ.
 13 Verses 23 and 24 of this poem are cited in Naq. 678^{1,2}, with slight differences of reading, and a third verse, not in our version, is added:

وَجَمْعُ الْأَجْرَيْنِ إِذْ دَلَقُوا إِيَّانَا صَبَّحْنَا جَمْعَهُ جَيْشٌ لَيْسَ

- 16 Read مَمُوقٌ.
 15 Read تَجِينٌ.
 13 Read تَسْنَانٌ.
 10 Read تَسْدٌ.
 13 Read تَخِيلٌ.
 18 Read دَسْدٌ.
 17 Read رَتْ.

- 16: the statement that سَيْدٌ, "wolf", has no plural هذا اللفظ is incorrect; see 'Abid IX, 9, السَّيْدَانِ, Ibn Athīr, *Kāmil*, I, 484, last v. of poem. LAN, 217²² has the word.

- 11: انتشرت is clear in the MS., and yields a possible sense; but the commentator appears to have read انتشرت.

- 11 Read قَلْبٌ.

- line 8 قلته خبرته should have been shown as an alternative reading.

- 10: the name of Mu'āqqir's father (or grandfather) was undoubtedly حِمَارٌ.

- 11: for وضعت read وَصَتْ (LA XI, 189⁶), or أَوْصَتْ (LA II, 205⁷).

This citation is another example of Ibn al-Anbārī's defective memory, noticed in the Introduction, p. 92, and a very curious one; for the two hemistichs of the verse do not cohere together in the original, and relate to quite different things. The passage is fully explained in Khiz. II, 289, and is there given as follows:

وَذُبْيَانِيَّةٌ أَوْصَتْ بَنِيهَا بِأَنْ كَذَبَ الْفَرَنْجُ وَفَرَّقُوا
 تُحَيِّرُهُمْ بِمَا أَسْطَاعَتْ وَقَالَتْ بَنِي فُلُكُمُ بَنِي مُسَيْفٍ
 فَأَخْلَفْنَا مَوَدَّتَهَا فَقَاطَتْ وَمَا فِي عَيْنِهَا حِلٌّ لِنُفُوسٍ

The poet (originally from al-Yaman) was an adherent of 'Āmir (section Numair) on the great Day of Jabalah, and the poem is one of those he made to celebrate that victory. He imagines a mother of sons in the tribe of Dhubyān (one of those who were routed):—

"Many the mother in Dhubyān who enjoined her sons—'Be sure to bring back plunder of blankets with heavy nap and bags of leather tanned with pomegranate-skin!'

"She fitted them out with all she could scrape together, and said — 'Sons of mine! surely each one of you is a needy¹ hero.'

"But we disappointed her affection, and she spent the summer with the rims of her eyes bare of lashes through constant weeping²."

The first verse is frequently quoted in Dictionaries and other linguistic works for the remarkable use of the verb كَذَّبَ in exhortation or instigation: see the Khiz: l.c. LA II, 205, Lane 2598c, and Howell, Grammar I, pp. 661 and 102-3A. The third verse, as noted, is in LA XIII, 158¹⁰.

11v 10 Read بِمَوْضِع.

11q 9 Read عَشِيَّةَ.

12. 8 Read الْعَوَانِ.

131 4 This verse of an-Namir's and the poem to which it belongs will be found in *Mukhtārūt*, p. 20.

13 Read وَخَشَعَمَا.

132 7 Read الدَّمُ.

8 The verse of 'Ujair's to which the fragment سَلِيمُ الْعَلَفِ belongs will be found in *Anb. Mufaḍḍt.* 402^o.

134 14 The two words ascribed to الْغَنَوِيُّ look like a fragment from the poem in *Mukhtārūt* 27—30, *Aṣma'iyāt* 11 and 12, by Ka'b b. Sa'd al-Ghanawī: but they do not actually occur in the poem; perhaps the commentator's memory has again played him false.

136 9 For شَتِيرَ read شَتِيرَ; see Naq. 387^o and 388^o: this is not however the same person as mentioned there, who was a Kilābī, of 'Āmir's own tribe: this is an enemy.

139 13 Cf. al-Mubarrad, *Kāmil* 564^o.

13v 20 Read شَتِيرًا.

14v 1 Read نَجْدًا.

148 3 Read فَأَجَابَهُ.

149 3 Read نَسَلِ.

15f 12 Yāqūt reads الْيَقَاعِ, not الْيَقَاعِ: but no root يَقَع appears to exist in the Arabic

¹ Literally, one who has lost all his camels by murrain (*suwāf*).

² I.e., for her sons all slain.

language, while *بَغِيَّة* is common in the sense of "an elevated region", and may have been used as a proper name; it seems to be so used in v. 35 of al-Marrār's poem, *Mfāt* XVI (p. 150⁶), cited in Bakrī 782¹⁰. Yāqūt himself seems to regard the spelling with *ā* as suspicious.

14. 9. This verse, in *LA* XVII, 335⁶, is ascribed to *عَمْرُ بْنُ عُقَيْلٍ السَّعْدِيُّ*, and in *Abū Zaid, Naṣādir*, 161, both are attributed to *عَلِيٌّ بْنُ طَقِيلٍ السَّعْدِيِّ لِجَاهِلِيٍّ*; probably the last is the correct name of the poet.

15. Read *نَظِيرٌ*.

16. 5. Read *تَعَبٌ* for *تَلَبٌ*: see *ante*, No. IV, 2.

17. Against *نَظْمٌ* for 16²³ read 16¹³.

ENGLISH PORTION.

P. 10 l. 9. The date of the death of Jāḥiḍh is 255, not 256.

P. 13 l. 22. The first word of the list should be *الْأَلَى*. The index of words appended to the Arabic text enables this list of words special to 'Abīd to be considerably extended.

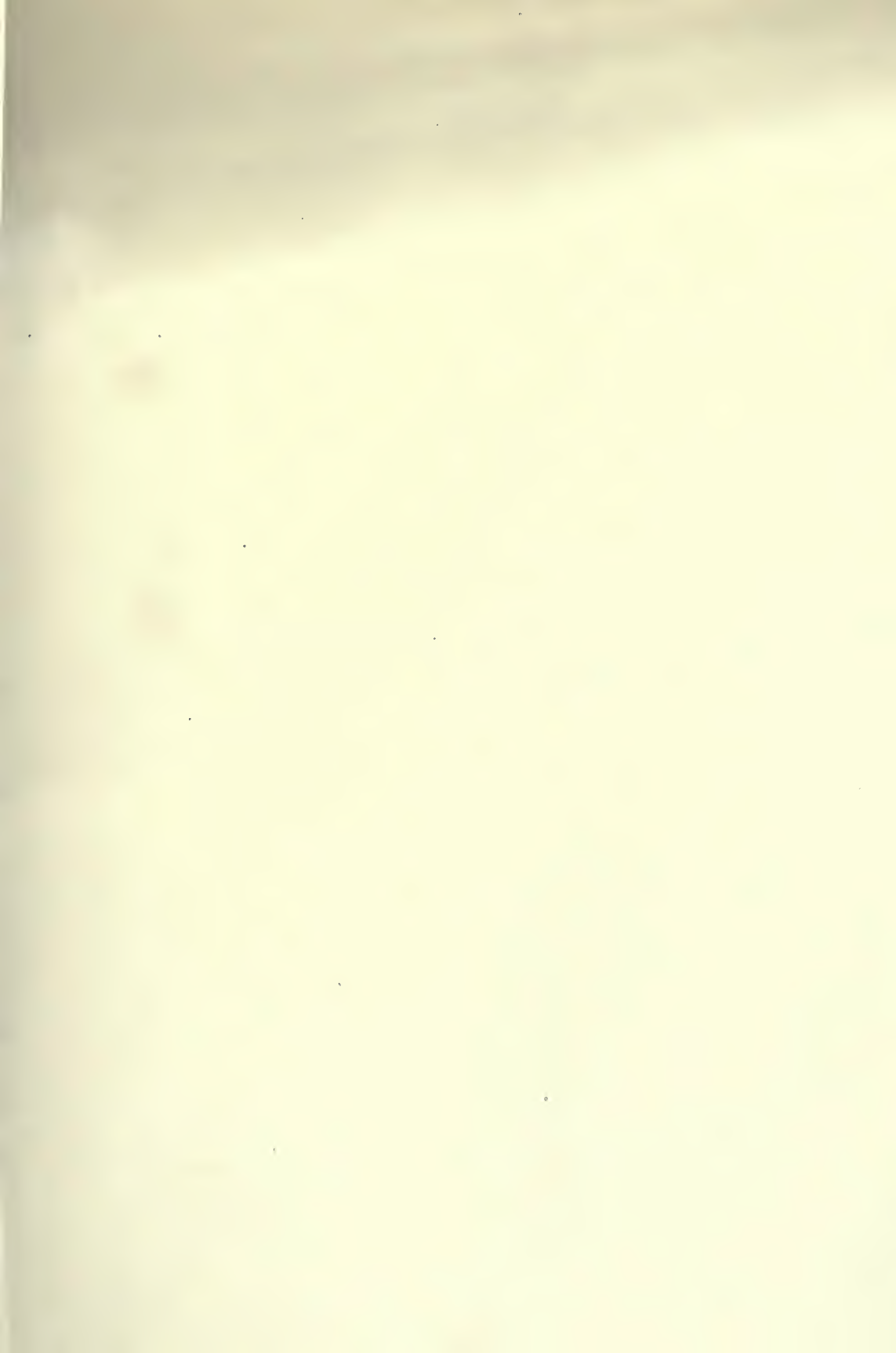
P. 24 l. 1. The springs of Līnah were recently (March 1910) visited by Capt. G. E. Leachman: see *Journal of Royal Geographical Society*, March 1911, p. 272.

P. 54 l. 9. For *pterygosperma* read *aptera*: see p. 112, note ⁵.

P. 63, verse (19): read "my".

P. 81 l. 6. For *Ḥanq* read *Ḥanṭ*: the genealogy is correctly given on p. 117, note 2.

P. 92 l. 13. For 1910 read 1911.



يَمَم: تَيَمَّم = تَأَمَّم 29⁶, 60⁸, 130^{7,8}.

يَمَن: يَمْنَةٌ 23⁴.

يَهُم يَهُمَاء 63¹¹.

وَيْلُ أَمِّ فُلَانٍ 19^{3,4}.

يَفَع: يَفَاعٌ 14^{11,14}.

يَلَل: أَيْلٌ 123^{12,13}.

وَمِصْ: وَمِصَصٌ 34⁶.

وَنَى 55^{14,16}.

وَعَن 34⁶, 26^{3,6}.

وَحَى, وَادٍ 27^{7,9}.

- هَجَرَ: هَجِيرٌ^{641, 24^{4,6}}
 هَجَن: هِجَانٌ^{14^{15,17}}
 هَذَبٌ, هَذَابٌ^{119¹³}. هَذَبٌ^{75¹⁰}
 أَهَذَبٌ^{112¹¹}
 هَذَلٌ: هَذِيلٌ^{55^{10,11}}. أَهَذَلٌ, هَذَلٌ^{76¹³}
 هَرَجَ (?)^{156³}
 هَرَر: هَرَّ يَهَرُّ^{106³, 105^{16,18}}
 هَرَمَةٌ²⁵⁷
 هَشَش: هَشَّ يَهْشُ^{33¹¹}
 هَشَم: هَشِيمٌ^{13^{3,4}}
 هَصَص: هُصَاصٌ^{65⁶}
 هَضَض: هَضِيضٌ^{35³, 34¹⁵}
 هَضَمَ: مَهْضُومَةٌ^{38⁴}
 هَفَى: هَافِيَاتٌ^{131^{2,3}}
 هَلَّا = لَوْ لَا^{75³, 28¹, 27¹²}
 هَلَب: هَلُوبٌ (?)^{9⁵}
 هَلَلٌ^{147^{7,8}}
 هَمَر: مُنْهِمٌ^{25¹²⁻¹⁴}
 هَمَلَجَةٌ²⁴⁷
 هَمَمَ: هُمَامٌ^{579, 53¹, 52¹⁴, 22^{3,9}}
 124¹⁵, 98⁶
 هَوَجَ: أَهَوَجَ, قَوَجًا, هَوَجٌ^{191⁴}
 هَوَد: هَوَادَةٌ^{145⁹, 114^{13,15}}
 هَوَمَ: هَامَةٌ جَ هَمَ (head)^{99⁴, 28¹}
 77⁹, 33⁸ (owl)
 هَوَسَ: هَوَسًا, هَوَسٌ^{52¹¹}
 وَهَسَ (error for وَهَسَ)^{113¹¹}
 (see emend.)
 وَهَب: وَهَبٌ^{12¹}. سَوَّعَبَ^{9⁴}
 وَهَثَ⁵⁹ note c, 58¹²
 وَهَدَ, وَهَدٌ^{155⁴}
 وَهَسَ: مَبْعَثٌ يَهْهَسُ^{98⁹}
 وَهَسَ: تَوَهَّسَ^{35^{11,12}}. تَوَهَّسَ^{79¹³}
 وَهَسَ: تَوَهَّسَ^{134¹³}
 وَهَسَ^{63⁷}
 وَهَلَّ: نَوَهَلٌ^{134³}
 وَهَبَ: مَوَهَّبٌ^{95⁹, 92¹²}
 وَهَجَ بَلَجٌ^{99¹⁵}
 وَهَدَ: نَدَى جَ نَدَى^{82⁷}
 وَهَسَ: وَهَسٌ^{41^{10,11,14}}
 وَهَقَ بَلَقٌ^{41¹⁴}
 وَهَسَ: هَوَسٌ^{56¹¹}. وَهَسَ = وَهَسَ
 33⁷, 13¹, 12¹
 وَهَسَ: مَوَهَّوَةٌ^{43²}
 145¹ (of burial)

نَدَب: مَدْدُوبٌ 92 ¹³ . نَدَبٌ جِ نُدُوبٌ 97 ¹⁰ .	مَوْج: مَلَجٌ مَوْجٌ 1077, 34 ¹² .
نَزَح: نَارِجٌ 81. نَزَحٌ 64 ⁴ . مِزَاجٌ 67 ⁸ .	مَوْر: مَرٌ 136 ¹⁴ . مَوْرَةٌ 67 ⁹ .
نَزَع: مِزْعٌ 39 ^{11,12} .	مِر: مِرَةٌ 118 ^{3,3} .
نَزَلٌ 21 ^{14,16} . مَنَزَلٌ 158 ^{5,6} .	مِبْطٌ 64 ⁶ .
نَسْر: مَنَسِرٌ 95 ^{9,9} .	مِل: أَمِيلٌ جِ مِيلٌ 126 ¹⁴ .
نَشَج: نَشِيجٌ 31 ¹³ .	مِينٌ 27 ¹¹ .
نَشَرٌ يَنْشُرُ 91 ² .	نَب: أُنْبُوءَةٌ جِ أُنَابِيْبٌ 150 ¹³ .
نَشَصٌ نَشَاصٌ 65 ¹ .	نَبْرَاسٌ 83 ⁴ .
نَشَى: اِنْتَشَيْنَا 29 ³ , 28 ¹⁹ .	نَبْط: اَنْبَطَ 56 ¹⁵ .
نَصو: نَاصَا 66 ¹⁰ . نَصِيَّةٌ 82 ² .	نَدَج: نَدَجٌ 138 ⁷ .
نَطَح: نَاطِحٌ 12 ⁶ . نَطِيحٌ 154 ¹² , 148 ⁶ .	نَر: اِنْتَنَرَ (F) اِنْتَنَرَ (read) 111 ⁷ .
نَعَج: نَاعِجَاتٌ 34 ³ .	نَجْد: نَاجِدَةٌ 47 ¹ , 24 ¹⁷ .
نَعَس: تَنَاعَسَ, اِنْتَعَسَ 66 ² .	نَجِر: نَاجِرٌ 83 ¹⁰ . مُنَاجِرٌ 83 ¹⁴ .
نَعْفٌ 46 ^{5,6} .	نَجِيع: نَجِيعٌ 120 ¹ , 119 ¹³ .
نَعْم: نَاعِمٌ (نَائِمٌ) عُرُوفُنَا 10 ¹⁻³ .	نَجَل: اُنَاجِلٌ, نَاجِلَاءٌ, مَنَجَلٌ 136 ¹⁷⁻¹⁹ .
نَعَى يَنْعَى 128 ¹⁰ , 127 ^{8,13} .	نَحَس: نَحِيسٌ 42 ⁷ .
نَفَح: نَفَحَاتٌ (gifts) 73 ⁶ .	نَحْص: نَحْصٌ 35 ^{1,5} . نَحْصٌ نَحِصٌ 35 ¹¹ .
نَفَرٌ, نَفَرٌ, نَفَرٌ 12 ^{1,2} .	نَحَاصٌ 36 ¹ .
نَقَصَ, اِنْتَقَصَ 10 ¹⁰ .	نَحْوٌ 79 ⁷ .
نَفَعَ 7 ⁹ , 106 ⁵⁻⁷ , 127 ¹ , 142 ⁹ , 157 ¹⁸ . نَافِعٌ 15 ¹⁵ .	
نَقْلٌ جِ نَقَالٌ وَنَقِيلَةٌ جِ تَقَالٌ 93 ^{13,14} .	
نَقِيلٌ جِ also 134 ^{4,5} .	
نُقَالٌ 112 ^{6,9} .	
نَكَأَ (النَّقْرَحَةُ) 112 ^{6,6} .	
نَكَبٌ 11-14 ⁹ . تَنَكَّبَ 138 ³ . اَنَكَبُ, نَكْبَاءٌ 112 ^{6,9} .	
نَكْسٌ, نُكُوسٌ 41 ⁵ .	
نَهَض: نُهَضٌ note d 35 ^{4,5} .	
نَهَكَ: اَنَهَكَ 102 ^{6,7} .	
نَهَلَ: نَاعِلٌ 16 ¹³⁻¹⁵ , 28 ⁶ , 72 ¹⁷ .	
نَهَى: نَهَيْتُ جِ نَهَى 73 ⁴ .	
نوب: اِنْتَابَ فَلَانًا 32 ⁴ .	
نوش: نَاشٌ يَنْوُشُ نَوْشَةً 28 ¹⁷ , 29 ⁸ .	
نوص: مَنَاصٌ 66 ¹¹ . نَوَاصٍ (?) 65 ⁴ .	
نَوَى نَيَا (grow fat) 41 ¹⁵ , 42 ² .	
نَوَى (purpose) 29 ⁶ . اِنْتَوَى 28 ¹⁷ .	
نَيَب: نَيُوبٌ 91 ⁴ .	
نِيل (نول) يَتَلْنَى بِمَحَقْدِي (?) 79 ¹⁴ .	
نَبْر: هَبِيرٌ 17 ^{10,12} .	
نَبْطٌ قَبِيْطٌ 55 ¹⁷ , 56 ¹ .	
نَبَلٌ هَبَالٌ note k 40.	

كَلَبٌ 112 ^{6,7} . اسْتَكَلَبَ 114 ¹ . مُكَالِبٌ	لَفَج: لَفَجٌ 81 ⁴ .	مَكْبَح: مَكْبَحٌ 711. مَكْبَحٌ 20 ^{1,2} .
147 ^{3,6} .	لَفَق: لَفَقٌ 106 ¹⁰ .	مِر: مِرٌ 13 ¹ . 50 ^{1,4} .
كَلَل: كَلَالَةٌ 92. note 65 ⁶ . اِنْكَلَّ 65 ⁶ .	لَقَوَى: لَقَوَى 10 ⁶ . لَقَوَى 10 ⁵ .	مِرْع: مِرْعٌ 77 ¹ .
كَمَم: مَكْمُومٌ 61 ^{4,5} . note 61 ^{4,5} .	لَكَ: لَكَ 24 ^{8,9} .	مِرْج: مِرْجٌ 43 ² .
كَمَى الْخَ 102 ^{2ff} .	لَمَح: لَمَحٌ 75 ⁹ . 26 ^{5,8} .	مِرْجِي لَمَحِي 27 ¹ , 26 ⁹ , 157 ^{1,4} .
كُوم: اَكُومٌ ج كُومٌ 158 ⁹ .	لَمَعَ الدَّلِيلُ 133 ^{14,15} .	مِرْجِي لَمَحِي 144 ¹ .
كُون: اسْتَكَانَ 85 ⁵ .	لَمَم: مَلْمُومَةٌ 104 ¹⁵ , 24 ^{17,18} . مَلْمُومَةٌ 110 ^{12,13} .	مِسْد: مِسْدٌ 47 ¹ . مَسْدٌ 15 ^{1,4} .
لَبَس: لَبِيسٌ 41 ² .	لَيْبٌ ج لُيُوبٌ 613 ¹⁶ .	مَشَق: مَشَقٌ 63 ¹² .
لَبَط: اَلْتَبَطَ 64 ¹ .	لَيْبٌ 102 ¹¹⁻¹³ .	مَشَقٌ مَشَقٌ 37 ¹⁰ , 44 ¹⁰ .
لَثَث: مِلَثٌ 74 ¹ .	لَيْقٌ 65 ⁶ .	مَعْن: مَعْنٌ 66 ¹² .
لَحِبٌ 97 ⁹ , 15 ¹⁷ .	لِيم: اَلْتَيَمَ 95 ¹⁸ . لِيَامٌ 21 ^{17,20} , 22 ¹ .	مَعْن: مَعْنٌ ج مَعْنٌ 6 ¹ , 13 ⁷ .
لَحَج: اَلْتَحَجَّ 76 ⁶ . لُحَجَةٌ 30 ^{1,3} , 65 ¹⁰ .	97 ⁹ , 46 ⁹ . لِيَامِيمٌ 76 ^{10,11} .	مَعْن: مَعْنٌ 64 ² .
لَحْن: لَحِينٌ 45. note 45 ² . لُحَيْنٌ	لُيُوبٌ 25 ^{9,10} .	مَلَب: مَلَبٌ 43 ¹ , 37 ¹ .
120 ⁹ , 45. note 45 ² , 37 ^{4,8} .	لُوح: لَاحَ, لُوحٌ 121 ^{2,5} , 102 ^{6,7-10} .	مَلَس: مَلَسٌ 42 ¹¹ .
لَحَس: لَحَسٌ 66 ⁷ .	مِلُوحٌ 67 ⁶ .	مَلَسَ, مَلَسِي, مَلَسِي 65 ¹⁰ , 66 ¹ .
لَحَق: لُحُوقٌ ج لُحُقٌ 28 ^{4,6} .	لُوس: لَاحَ, لَاحِي, مَلَاحِي 66 ³ , 65 ¹² .	مَنْع: مَنْعٌ 10 ^{1,2} .
لَحَم: تَلَاخَمَ 66 ⁴ .	لُوم: اَلَامٌ مَلِيمٌ 100 ^{19,16} .	مَنْع: مَنْعٌ 150 ¹ .
لُحَام: اَلطِيمَةُ 117 ⁸ , 49 ^{6,8} .	لُوى 27 ¹³ . اَلُوى 39 ¹³ .	مَنْد: مَنْدٌ 156 ⁴ .
لُغَب: اَلْغَبَ 15 ³ .	لُيُوفٌ 148 ¹³ , 47 ⁸ .	مَنْد: مَنْدٌ 67 ¹ , 63 ¹¹ , 34 ¹¹ .
لَغَطَ (الْقَطَا) 63 ⁶ .	مُثَل: مِثَالٌ 39 ¹⁰ .	مَنْو: مَنْوٌ ج مَنْوٌ 61 ¹ , 37 ¹ , 25 ¹ .
لَفَّ بَيْنَ 22 ¹³⁻¹⁶ .		مَنْو: مَنْوٌ 78 ⁴ , 62 ¹¹ .

كحل: أَكْحَلُ 414.	قلص: قَلَصَ 148 ⁴ , 481 ⁴ , 34 ^{9,9} . مُقْلَصٌ	قرو: قَرَا يَقْرُو 55 ^{3,7} .
كَدَحَ 11 ^{8,8} .	153 ⁴ . قُلُوصٌ جِ قِلَاصٌ 657.	قرب: قَرِيبٌ 61 ⁹ .
كُدَسٌ جِ أَكْدَاسٌ 847.	قَلَمٌ 10 ⁶ .	قسط: قَسَطَ (أَقْسَطَ) and note b 31 ¹ .
كُدَى: أَكْدَى 587.	قَمَصٌ: قِمَاصٌ 65 ¹⁰ .	مُقَسِّطٌ 63 ¹¹ .
كُذِبَ 7 ⁹ , 32 ¹⁰ .	قَمَعَ 79 ⁷ . قَمَعَ 33 ^{9,7} .	مُسْتَلٌ 73 ³ , 123 ^{4,5} .
كرب: مَكْرُوبٌ 11 ⁴ , 33 ⁵ .	قَمَلَمٌ 21 ^{14,16} .	مَشْعَرٌ: أَشْعَرَ 105 ^{13,15} .
كوز: تَكَرَّكَرَ 26 ^{6,8} .	قنب: مِقْنَبٌ 153 ¹² , 95 ⁹ , 54 ^{6,9} .	مصد: أَفْصَدَ 21 ^{6,7} .
كر: كَرِيْبَةٌ 397 ⁹ .	155 ¹⁶ .	مَصْرَةٌ جِ مَصْرَاتٌ 110 ^{7,10} .
كِرْمٌ, كَرْمٌ 137 ^{14,16} .	قَنَسٌ: قَوَّسَ (xwss) 21 ¹⁹ , 14 ¹¹⁻¹³ .	مضض: مَضَضَ 80 ⁸ .
كَسَعَ 1387.	39 ¹⁰ . مُتَقَنِّسٌ 21 ¹⁷ .	مضل: مَضَلَ 157 ¹⁴ .
كَعْبَرٌ 118 ⁴ .	قَنَعَ: مَقْنَعٌ 124 ⁵ , 122 ¹⁵ .	مضرب: قَضِيبٌ 40 ² .
كَطَطٌ: كَطَّ 129 ^{9,10} .	قَنَى: أَقْنَى حَيَاءً 387. أَقْنَى 397 ⁸ .	مضرم: قَضِيمٌ 18 ^{9,10} .
كَفَّ 30 ^{1,2} .	قَبْرَةٌ (v. l.) 25 ¹¹ .	مضب: مَضَبٌ جِ قَضَبٌ 21 ^{14,15} .
كَفَّتَ يَكْفِتُ 85 ⁸ .	قَوَّ 48 ¹⁸ .	قَرَّ 52 ⁶ , 137 ¹⁵ . تَقَرَّرَ 105 ² .
كفف: كَفَّفَ v. l. 30 ^{1,3} . تَكْفَكَفَ	قور: أَقْوَرٌ 1427.	قَسَطٌ 63 ¹³ .
26 ⁶ note f		قعد: قَعِدَ 148 ⁵ , 12 ^{4,6} .
كِفْلٌ جِ أَكْفَالٌ 126 ¹⁴⁻¹⁷ .	كَسَ جِ أَكْوَاسٌ 67 ⁴ .	قفس: أَقْفَسَ 149 ^{1,2} .
كفن: تَكْفَنَ 95 ² .	كَبَبٌ: كَبَّةٌ 21 ¹ . تَكْبَبَ 16 ^{9,11} .	قُعَصٌ: أَقْعَصَ 104 ⁹⁻¹¹ .
كفتر: مُكْفِتَرٌ 61 ^{11,12} , 65 ³ .	كَبَسٌ, كَبِيسٌ 43 ^{1,2} .	قَعَقَ 143 ^{13,14} .
ككب: كَوَّكَبٌ 57 ^{3,4} , 56 ⁸ .	كَبَشٌ 43 ¹⁵ , 24 ^{17,18} .	قَعَلٌ 143 ^{13,14} .
كَوَّكَبَ فَخَمٌ and note a 97 ⁴ .	كَتَبَ ائِخَ 124 ¹⁻⁴ . تَكْتَبُ 16 ¹² , 12 ^{1,3} .	قلت: مَقَلَّتْ (قَ) 97 ¹⁴ .
كَلَّ: كَالٌ = كَالِيٌ 83 ¹⁰ .	كَتَدَ 47 ^{3,4} , 150 ⁹ .	فلج: أَفْلَجَ جِ فَلَجٌ 144 ⁷ , 112 ^{3,4} .

غرس⁴¹⁷. غرس⁹⁵ 13,16. غرس²⁶. غرس¹⁷ 4, 16 and note g. غرس¹⁴² 13,14. غرس⁶⁵ 1. غرس³¹ 2, 30. غرس³¹ 2, 30. غرس¹¹ 13, 18 and note i. غرس¹²² 17, 123¹⁻³, 122¹⁷. غرس¹¹³ 2, 74⁶, 15^{5,7}. غرس⁷⁹ note a. غرس¹¹⁹ 5, 119⁵, 138¹⁴, 139¹. غرس²⁴ 13,15. غرس¹⁸ 8,9. غرس⁶¹ 10, 39^{11,12}, 28¹⁸. غرس³⁴ 1,2. غرس²⁴ 1, 23¹². غرس⁴⁸ 1,2, 47¹². غرس¹⁶ 5,6. غرس⁴⁷ (P). غرس⁶⁴ 4, 27^{2,3}. غرس³⁷ note c. غرس⁷¹ and note a, 6¹⁸, 7¹, 160⁹. غرس⁸⁵ 1. غرس¹⁰⁷ 11,13. غرس¹⁰² 5, 60¹¹, 60¹².

- عَرَسَ، عَرَسَ، عَرَسَ 108¹⁰⁻¹².
 عَرَسَ، عَرَسَ 112¹⁹.
 عَرَسَ: عَرَسَ 34¹¹.
 عَرَقَ: نَعَرَ دَعْرُ 82¹. عَرَقَ 135^{4,6}.
 عَرُوبٌ 32¹⁷.
 عَرَّ: عَارَكٌ (= ضَمِثٌ) 149^{1,2}.
 عَرَمَ: تَعَرَمَ، عَرَامٌ 142^{15,17}.
 عَرَنَ: عَرِينٌ 35⁹.
 عَرَوَ: عَرَّ 135^{9,10}.
 عَرَبٌ: مَعْرَابَةٌ 39¹³ note f.
 عَرَفَ يَعْرِفُ 14^{6,7}. عَارَفٌ جَ عَوَارِفُ 47¹².
 عَرَلٌ: عَرَّلَا جَ عَرَالٌ 277⁸. مَعْرَالٌ 39^{13,14} note m.
 عَزَوَ: اعْتَرَى 287¹⁰.
 عَسَفَ يَعْسِفُ 157^{3,4}. عَسِيفٌ 271³.
 عَسَلٌ، عَسَلٌ 157¹³.
 عَصَبٌ 139⁶. عَشَبٌ 98¹². مَعْصَبٌ 50^{8,9}. عَصْبَةٌ 98^{9,11}. عَصَابَةٌ 142^{15,16}.
 عَصَابٌ 139⁴⁻⁶. عَصَبَصَبٌ 151^{12,13}.
 عَصْرٌ 91⁴.
 عَصَلَ: أَعَصَلَ جَ عَصَلٌ 28⁹.
 عَصَبٌ: أَعْصَبَ 12⁴, 13¹.
 عَصَلَ: مَعْصَلٌ 15^{17,18}.
 عَصْبُونَةٌ 72^{2,3}.
 عَضُو: تَعَاصَى 38⁵, 47⁶.
 عَضَاءٌ جَ عَضَايَا 13⁶.
 عَفَرٌ: أَعْفَرٌ، عَفَرٌ 74⁸.
 عَقَبٌ: عُقَابٌ 15^{17,19}.
 عَقْدٌ جَ أَعْقَادٌ 69⁸.
 عَقَرٌ يَعْقِرُ 39¹³.
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صَقَعَ: صَقَعَ ^{356, 7} . صَقِيعٌ ^{1088, 1015} .	شَوْلٌ: أَشْتَالٌ ¹¹³ .	شَعِيبٌ ⁶ . شَعِيبَةٌ, أَشْتَعَبَ ^{1477, 8} .
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صَلَمَ: أَصْلَمَ ^{983, 7} .	شَيْنٌ ⁶⁵ . شَانٌ ¹¹⁹⁷ .	شَفَّ: شَفَّ ^{153, 4} . شَفِيفٌ ^{564, 5} .
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خِيم: خَامَ يَخِيمُ^{135,7}.

دمم: دَمَ مَمْمُومٌ دِمْمًا^{61,8}. ذبل: ذَبَلُ²⁴.

دُمَيْتَةٌ جِ دُمَيٍّ²⁹.

دبل: دُبَيْلَةٌ¹¹⁹.

دور: دَوَّرَ^{155,13,12} مَدَوَّرَ^{110,12}. رد: رَدَّ⁶⁷¹.

دجج: مُدَجَّجٌ^{39,10}, 122¹³⁻¹⁶.

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دوف: دَافَ يَدُوفُ^{11,9}. دبة: 104⁴ ff.

درأ: دَرَى^{56,8,9}.

دوك: مَدَّكَ^{43,4}. ربد: 107^{10,6}.

دَرَجٌ^{128,3,5}.

دول: أَدَّالٌ (فَلَانًا مِنْ فُلَانٍ)¹¹⁰. رُفُوتٌ^{35,10}.

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درر: دَرَّ دَرٌّ (الشَّبَابُ) 38¹³. لِلَّهِ

دوى: دَوَّاهٌ^{41,2}. رقت: رَقَّتْ، رَقَّتْ، رَقَّتْ، رَقَّتْ^{108,10,7}.

دَرَّ (سَوَادِ الْخَمْرِ) 26⁴. دَرَى^{56,8,9}.

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عَبْدُ اللَّهِ a sub-tribe of Asad, 1⁴.

عَبْدُ اللَّهِ name of ‘Abd’s sister, 1³.

عَبْدُ اللَّهِ a man of Kindah, 52⁹.

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عَبْدُ اللَّهِ race of Kings of al-Hīrah, 82³.

عَبْدُ اللَّهِ woman’s name in *nasīb*, 23⁴, 61⁷.

عَبْدُ اللَّهِ name of a large tribal group, 28¹⁰.

عَبْدُ اللَّهِ name of a god or idol, 13¹⁴.

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عَمْرُ بْنُ عَمْرٍو ‘Abid’s sub-tribe (?), 48⁶.

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nutive form أَمْرِي, أَمْرِي, أَمْرِي);
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تَبِيل	V	<i>Basī‘</i>	18	23
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تَعْلَمُو	XXIX	<i>Kāmil muraffal</i>	12	77
تَعْلَمُو	XXI	<i>Basī‘</i>	14	60
تَبِيل	XVI	<i>Kāmil</i>	10	49
تَبِيل	XIII	<i>Wāfir</i>	18	44
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Rhyme.	Number of poem.	Metre.	Number of verses.	Page.
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† غُمُوضِ	X	<i>Ṭawil</i>	20	34
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The Roman numerals refer to Odes, the Arabic to fragments. The rhyme-words are those of the second hemistich of the first couplet; they are arranged alphabetically, the *muḡayyad* rhyme being put first, then the others in order of the vowels of the *irāb* — ' , _ , ʾ. The sign † after a rhyme ending in ' or _ indicates that the poem contains one verse or more exhibiting a change to ʾ or ʿ, called *iqwā*. The asterisk after the name *Basīṭ* means that the poem is in a peculiar or rare form of this metre.

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تَعَلَّوُ	IX	<i>Ṭawīl</i>	16	31
بَلَّارِب	2	<i>Wāfir</i>	1	81
بُرْدِي	VIII	<i>Ṭawīl</i>	14	29
بَصِي	XXVIII	<i>Basīṭ</i>	15	75
بَلَّارِب	XXIV	<i>Basīṭ</i>	21	66
بَلَّارِب	XIX	<i>Kāmil</i>	17	54
بَلَّارِب	5	<i>Basīṭ</i>	3	82

وَأَبُو حَرِيٍّ ذُو الْفَعَالِ وَمَالِكٌ ٨
 مَنَعَا الدِّمَارَ صَبَاحَ كُلِّ طِعَانٍ ٩
 وَإِذَا تَغَالَطَتِ الْأُمُورُ هَوَارِئًا ٩
 كُنْتَ الْمَمْرُوءَ بِأَسْمِهِ ٩ وَالْبَانِي

22.

Yāqut IV, 493¹²; for some corrections see V, 428.

وَأَنْتَ لَوْ رَأَيْتَ أُمَيْمَ قَوْمِي ١
 وَهَنْ خَوَارِجٍ مِنْ حَيِّ كُلِّ ٢
 وَقَدْ صَبَحَنَ يَوْمَ عَوْدِ رَضَاتِ ٣
 غَدَاةَ قُرَاقِرٍ لَنَعِمْتَ عَيْنَا ٤
 وَقَدْ شَفَى الْكَرَارَةَ وَاشْتَفَيْنَا ٥
 قُبَيْلَ الشَّرْقِ بِالْيَمَنِ الْكَصِينَا ٦
 وَمِنْ أَهْلِ الْيَمَامَةِ مَا بَغَيْنَا ٧
 وَبِالْمُرْدَاتِ قَدْ لَاقَيْنَ غُنْمًا ٨

23.

LA III, 172²⁰; TA II, 88²⁰.

قَوْصُخَنَ فِي عَلِيَاءَ قَفَرٍ كَأَنَّهَا ١
 مَهَارِقُ فَلُوجٍ يُعَارِضَنَ تَالِيَا

a) Agh. X موارتا XVIII (sic): هوارن.

b) Agh. XVIII والثاني.

c) This v. in Yāq. III, 749¹¹, with قُبَيْلَ الصُّبْحِ. For Ḥuṣain see No. II, 18 and III, 3.

19.

Ḥamzah, 72 (but see commy. on v. 2 on p. 73, where the verse is ascribed to 'Abd 'Amr b. Shuraih).

١ طَلَّقْتَ إِنْ لَمْ تَسْأَلِ أَى فَارِسٍ حَلِيلِي إِذَا لَاتَى صُدَا * وَخُتَمَا
٢ أَكْرَ عَلَيْهِمْ دَعَلَجًا وَلَبَانُهُ إِذَا مَا أَشْتَكَى وَنَعِ الرِّمَاحِ تَحْمَحَمَا

20.

Ibn Qutaibah, *Shir*, 191.

١ وَمَا الْأَرْضُ إِلَّا قَيْسُ عَيْلَانَ أَهْلَهَا لَهُمْ سَاحَتَاهَا سَيْلَهَا وَخُرُومَهَا
٢ وَقَدْ نَالَ آفَاقَ السَّمَاوَاتِ مَجْدُنَا لَنَا الصَّكُّو مِنْ آفَاتِهَا وَغُومَهَا

21.

Agh. X, 146: vv. 1—5 and 9 again in Agh. XVIII, 161; a reply to a poem of self-praise by Yazid b. 'Abd al-Mudān of the Bal-Ḥārith, who had contended with 'Āmir as to rank and distinction when both were suitors for the hand of the daughter of Umayyah b. al-Askar of Kinānah. Abu-l-Faraj al-Isfahānī expresses the opinion (XVIII, 161, foot) that the whole story is one of the inventions of Ibn al-Kalbī, and that the verses are plainly of late origin, being weak and paltry, and quite unlike the genuine work of the age to which they are ascribed.

١ عَجَبًا لِيَوَاصِفِ طَارِقِ الْأَحْزَانِ وَلِمَا تَدْحَى بِبَنُو الدِّيَانِ
٢ فَخَرُّوا عَلَى بَحْبُورَةٍ لِمُحَرِّقِي وَأَنَاوَةٍ سَيَقَتْ إِلَى النُّعْمَانِ
٣ مَا أَنْتَ وَأَبْنُ مُحَرِّقٍ وَقَبِيلُهُ وَأَنَاوَةُ اللَّحْمِيِّ فِي عَيْلَانَ
٤ فَاتَّصِدْ بِدِرْعِكَ قَتِّصِدْ قَوْمَكَ نَصْرَهُمْ وَدَعِ الْقُبَايِلَ مِنْ بَنِي قَتَّطَانِ
٥ إِنْ كَانَ سَالِفَةُ الْأَنَاوَةِ فِيكُمْ أَوْلَى فَفَخَّرْكَ فَخَرُّ كُلِّ يَمَانِي
٦ وَأَفْخَرْ بِرَهْطِ بَنِي الْحِمَاسِ وَمَالِكِي وَبَنِي الضَّبَابِ وَرَعْبِلِ وَقِيَانِ
٧ فَأَنَا الْمُعْظَمُ وَأَبْنُ فَارِسٍ قُرْزِلِ

a) Agh. XVIII بِمَا تَدْحَى بِبَنُو الدِّيَانِ.

b) Agh. (X and XVIII) حَبُورَةٍ.

c) Agh. سَلَقَتْ مِنَ النُّعْمَانِ.

d) Agh. X عَمَلَانِ.

e) Agh. X فَاتَّصِدْ بِفَخَّرِكَ.

f) Agh. XVIII قَتِّصِدْ قَوْمَكَ نَصْرَهُمْ.

g) Agh. XVIII (sic) أَنْ كُنْ سَالِفًا زَيْنَ الْأَدْوَدِ نَيْبًا.

h) Some of these names in Wüstenfeld, Tab. 8; perhaps قِيَانِ should be read for قِيَانِ.

15.

Naq'id 229¹⁵ and 408¹⁶ (for the story see p. 407).

أقل عمر بن الطفيل في يوم ربحنا

١ قَصَمْنَا الْجَوْنَ عَنْ عَيْسٍ وَكَانَتْ
مَنْيَةً مَعْبِدٍ فِينَا هُرَالًا

16.

TA VIII, 134²⁰; first v. also in LA XIV, 182²¹, Bakr 157 foot, Khiz. III, 44, Naq. 284²².

١ أَنَارِلُهُ أَسْمَاءُ أَمْ غَيْرُ نَارَةٍ أَبِيْنِي لَنَا يَا أَسْمَ مَا أَنْتِ فَاعِلَةٌ
٢ فَبِإِنْ تَنْزِلِي أَنْزِلْ وَلَا آتِ مَوْسِمًا وَلَوْ رَحَلْتَ لِلْبَيْعِ جَسْرٌ وَبَاهِلَةٌ

17.

LA XVIII 254¹⁵; second v. in TA X 116¹⁰, and Lane 769b.

١ وَأَهْلَكْنِي لَكُمْ فِي كُلِّ يَوْمٍ تَعَوَّجُكُمْ عَلَيَّ وَاسْتَقِيمُ
٢ رِقَابٌ كَالْمَوَاجِنِ خَاطِيَاتٍ وَأُسْتَاهُ عَلَيَّ الْأَكْوَارِ كُومُ

18.

Umdah II, 171—2; the verses are said to have been uttered by 'Amir b. al-'Ufail at the court of an-Nu'mān, when Bisṭām b. Qais of Shaibān was preferred before him for honour among the Arabs visiting the king.

١ كَانَ هُ التَّبَايُعِ فِي دَعْرِ لَهْمٍ سَلَفٍ وَابْنُ الْمُرَارِ وَأَمْلَاكَ عَلَى الشَّامِ
٢ حَتَّى انْتَهَى الْمَلِكُ مِنْ لَحْمٍ إِلَى مَلِكٍ بَادِيَ السِّنَانِ لِمَنْ لَمْ يَرْمِهِ رَامِي
٣ انْصَحَى عَلَيْنَا بِأَطْفَارِ فُطُوقِنَا طُوقَ الْحَمَامِ بِإِنْعَاسٍ وَإِرْغَامِ
٤ إِنْ يُمَكِّنَ اللَّهُ مِنْ دَعْرِ نُسَاءٍ بِهِ فَتَرْكُكَ وَحَدَّكَ تَدْعُو رَهْطَ بَسْطَامِ
٥ فَانْظُرْ إِلَى الصَّيْدِ لَمْ يَحْمُوكَ مِنْ مُضَرٍ هَلْ فِي رَيْبَعَةٍ إِنْ لَمْ تَدْعُنَا حَامِي

17. LA ascribes the verses to عَمْرِو بْنُ الطُّفَيْلِ السَّعْدِيِّ; no poet of this name can be found in the genealogies of the many tribes called Sa'd, and in TA this *nisbah* is not given against the name.

a) Edition has التَّبَايُعِ.

b) Edn. نُسَاءٍ.

13.

Yaqut I, 853¹⁰; LA X, 93⁸ and XI, 151²⁴; Bakrī 201¹⁴; TA V, 431 and VI, 198.

تَصْرُوعٌ *** مَوْضِعٌ عَقَرَ بِهِ عَامِرُ بْنُ الطُّفَيْلِ قَرَسَهُ [فَرَّلاً يَوْمَ الرَّقْمِ (LA XI, 151)]

١ وَنِعَمَ أَخُو الصُّعْلُوكِ أَمْسِ تَرَكَتُهُ ١
بِتَصْرُوعٍ يَمْرَى بِالْبَدِينِ وَيُعِيفُ

٢ قَالَ ابْنُ بَرٍّ: أَخُو الصُّعْلُوكِ يَعْنِي بِهِ قَرَسَهُ: وَيَمْرَى بِيَدَيْهِ يَكْرِتُهُ دُعَيْتُ: وَيُعِيفُ تَرْجُفُ

حَدَّجَرَتْهُ مِنَ النَّفْسِ ٥

14.

Aghant XVI, 54.

١ قُلْ لِيَزِيدَ قَدْ كُنْتَ تَوَثَّرُ بِالْحِلْمِ إِذَا سَفِهَتْ خُلُومُ الرِّجَالِ

٢ لَيْسَ هَذَا الْقَتِيلُ مِنْ سَلَفِ الْكَحْيِ ٥ كَلَّاعٍ وَيَكْضِبُ وَكَلَّالٍ

٣ أَوْ بَنَى آكِلِ الْمُرَارِ وَلَا صِيْدٍ بَنَى جَفْنَةَ الْمُلُوكِ الطُّوَالِ

٤ وَأَبْنِ مَاءِ السَّمَاءِ قَدْ عَلِمَ النَّاسُ وَلَا خَيْرَ فِي مَقَالَةٍ غَالِي

٥ إِنَّ فِي قَتْلِ عَامِرِ بْنِ طُفَيْلٍ لَبَوًّا ٥ لَطِيًّا ٥ الْأَجْبَالِ

٦ إِنِّي وَالَّذِي يَخْجُجُ لَهُ النَّاسُ ٥ قَلِيلٌ فِي عَامِرِ الْأَمْثَالِ

٧ يَوْمَ لَا مَالَ لِلْمُكَارِبِ فِي الْكَرِّ ٥ سَوَى نَصْلِ أَسْمَرَ عَسَالِ

٨ وَلِجَامٍ فِي رَأْسِ ٥ أَجْرَدَ كَالْجَدِّ ٥ طُـوَالٍ وَأَبْيَضَ قَصَالِ

٩ وَدَلَّاصٍ كَالْمِثْهَى ذَاتِ فُضُولِ ٥ ذَاكَ فِي حَلْبَةِ الْحَوَادِثِ مَالِي

١٠ وَبَعِي فَضْلُ الرِّثَاسَةِ وَالسِّنِّ وَجَدٍ عَلَى هَوَازِنَ غَالِي

١١ غَيْرَ أَنِّي أَوْلَى هَوَازِنَ فِي الْكَرِّ ٥ بِبَضْرِبِ الْمُتَوَجِّ الْمُخْتَالِ

١٢ وَبِطَعْنِ الْكُمِيِّ فِي حَمْسِ النَّقْعِ عَلَى مَتْنِ هَيْكَلِ جَوَالِ

a) TA VI, 198 يتَصْرَع and يَكْبُو for يَمْرَى.

b) Scholion taken from LA X, 93⁴; Bakrī 201, against all the others, explains thus:

يَصِفُ رَجُلًا طَعَنَ فَهُوَ يَضْرِبُ بِيَدَيْهِ عَلَى الْأَرْضِ. وَالْعَسْفُ أَنْ يَرْتَفِعَ حَدَّجَرَتْهُ عِنْدَ الْمَوْتِ ٥

14. These are an answer to some verses by Zaid al-Khail: see Agh. l. c., p. 53.

c) Names of princes of Himyarite tribes; كَلَّاعٌ stands for ذُو الْكَلَّاعِ (BDur 307¹⁵ and 3127).

For كَلَّالٍ see LA I, 311¹⁻⁵. كَلَّالٌ is for عَبْدُ كَلَّالٍ (BDur 307²³). All these names in Wüst. Tab. 3.

d) Probably we should read قَلِيلٌ فِي عَامِرِ أَمْثَالِي.

e) Agh. أَجَوَدَ.

٢ وَلَقَدْ وَرَدَنَّا الْمَدِينَةَ شُرَبًا وَلَقَدْ قَتَلْنَا بِحِجَّوْهَا الْأَنْصَارًا

10.

Yāqut II, 502 (with corrections in V, 179—80).

١ عَلَا سَالَتِ إِذَا الدِّقَاحُ تَرَوَّحَتْ
٢ إِذَا لَنْفَجِدُ بِالْعَمِيْطِ لِيُفِيْنَا
٣ وَنَعْدُ أَيَّامًا لَنَا وَمَائِرًا
٤ مِنْهَا حَوَى وَالذَّهَابُ وَالْبَصْفَا

هَرَجَ الرِّثَالِ وَلَمْ تَبْدُ صِرَارًا
قَبْدُ الْعِيَالِ وَنَطْلُبُ الْأَوْتَارَا
قِدْمًا نَبْدُ الْبَدْوِ وَالْأَمْصَارَا
يَوْمَ تَمْهَدُ مَجْدُ ذَاكَ فَسَارَا

11.

Al-Anbari, Commy. to *Mufaqqaliyat*, No. V, p. 31. ("Day of ar-Raqam").

وكان عمر بن الطفيل لقي يومئذ رجلاً من بني وتيلة أو غاضرة بن صعصعة يقال له عبس بن حذار:
وقال يكتي أبا أبي ويدعى ذا العنق: وكان شجاعاً وهو الذي قتل بشر بن أبي خازم الأسدي.
فجعل يرحل يومئذ * * * * فابلى يومئذ بلاء حسناً. فقال عمر بن الطفيل

١ وَأَبُو أَبِي مَا مَنِيْتُ بِمِثْلِهِ
٢ لَقِيَ الْخَمِيسَ أَبُو أَبِي بَارِزًا
٣ يَحْيَى إِذَا جَعَلْتُ سَلُولَ وَعَامِرُ

يَا حَبْدًا هُوَ مُمَسِيًّا وَنَهَارًا
أَلْوَالِي وَحَرَمَ الْإِدْبَارَا
يَوْمَ الْهِيَاجِ يُجَبِّبُونَ فَرَارَا

يقال جَبَّبَ الْقَوْمَ إِذَا تَرَبَّوْا

12.

‘Umdah II, 167

وَلَقَدْ أَبُو زَيْدٍ لِعُمَرَ بْنِ الطُّفَيْلِ
١ وَبِالْفَيْفَا مِنَ الْيَمَنِ اسْتَشَارَتْ قَبَائِلُ كَانَ الْبَهُمُ فِخَارًا

a) Agh. سربا.

b) Yāq. سَالَتِ; in such cases the person invited to enquire is invariably a woman.

c) Probably we should read حَوَى; see Yāq. II, 373¹⁰, and the verses of Labid (Khalidī 104⁹) there quoted (Naq. 229⁹, q. v., however, has Labid's verse with حَوَى). حَوَى was a Day between 'Amir b. Sa'sa'ah and Khath'am, in the territory of the latter; حَوَى is described as وادٍ بفرغ من موسى, and the fight there was between Bakr b. Wail and Tamim.

6.

LA I, 56²¹ 22; IV, 479²⁰ (second verse only); XVIII, 245⁴ (both verses). TA I, 60¹⁸; X, 110, bottom. Lane 2952b (second verse only). Šrafi, comm. to Sibawaihi (Jahn, transl. p. 46). The verses are sometimes cited as a portion of Tarafah's Mu'allaqah: see Seligsohn, Tarafa, p. 103, vv. 16—17.

١ لَا يُرْهَبُ ابْنُ الْعَمِّ مِثْلِي صَوْلَةٌ
٢ وَإِنِّي إِنْ أَوْعَدْتُهُ أَوْ وَعَدْتُهُ
وَيُرْوَى * لَمْخَلْفٍ إِيْعَادِي وَمَنْجَزٍ مَوْعِدِي *

7.

Ḥamāsah, 342.

١ قَضَى اللَّهُ فِي بَعْضِ الْمَكَارِهِ لِمَقْتِي
٢ أَلَمْ تَعْلَمِي أَنِّي إِذَا أَلْفَ قَادِنِي
بِرُشْدٍ وَفِي بَعْضِ الْهَوَى مَا يَحَادِرُ
إِلَى الْجَوْرِ لَا أَنْقَادَ وَالْأَلْفَ جَائِرُ

8.

Al-Anbārī, commentary to *Mufaḍḍaliyat*, No. CVI, v. 9.

١ أَلَا يَا لَيْتَ أَخْوَالِي غَنِيًّا
٢ بَيْرِ إِلَهِهِمْ وَيَكُونُ فِيهِمْ
عَلَيْهِمْ كُلُّ مَا أُمَمُوا دَوَارًا
وَيُرْوَى: * لَيْتَ فِي كُلِّ ثَلَاثَةِ دَوَارٍ *

9.

15 Tabarī I, 1747¹⁻⁵; Agh. XV, 137²⁰⁻²¹.

١ بَعَثَ الرَّسُولُ بِمَا تَرَى فَكَأَنَّمَا
عَمْدًا d نَشَدُ عَلَى الْمَقَابِ غَارًا

a) So LA I, 56, and Šrafi. LA XVIII, 245 and TA X, 110 read first hemist. thus:

وَلَا يَخْتَنِي ابْنُ أَعَمِّ مَا عَشْتُ صَوْلِي

Seligsohn, Tarafa, reads لَا يُرْهَبُ ابْنُ أَعَمِّ مَا عَشْتُ صَوْلِي.

b) So LA IV, 479. LA I, 56 has second hemist. thus:

لَيْتَ مِيعَادِي (sic) وَمَنْجَزٍ مَوْعِدِي

LA XVIII, 245, TA I, Lane, Šrafi, Seligsohn, all read, in first hemist. وَإِنِّي وَلَنْ, and the second hemist. as in the scholion.

c) This verse is cited in Naq. 950⁴, with the note: الدَّوَارُ عَيْدٌ يَطُوفُونَ فِيهِ, and with the reading for the second hemist. given in our scholion above; it is also mentioned that Abu 'Abdillāh (= Ibn al-A'rābī) read فِي كُلِّ نَبِيَّةٍ. d) Agh. أَشَدُّ.

٣ لَا يَخْطُبُونَ إِلَى الْكَرَامِ بَنَاتِهِمْ وَتَشِيبُ^a أَيْمُهُمْ وَلَمَّا تُخْطَبِ

3.

Yaqut III, 466¹⁷; LA X, 90⁹; scholion from LA.

١ لَا تَسْقِي يَدَيْكَ إِنْ لَمْ أَغْتَرِفْ نَعَمَ الضَّجُوعُ بِغَارَةِ أَسْرَابِ

٢ الضَّجُوعُ اسم موضع: قل الاصمعي عو رَحْبَةً لِيْنِي أَبِي بَكْرُ بْنُ كِلَابٍ^b

4.

Yaqut I, 527⁶.

قل عمر بن الطفيل يَرَى ابْنَ أَخِيهِ عَبْدَ عَمْرِو بْنِ حَنْظَلَةَ بْنِ الطُّفَيْلِ

١ وَقَدْ دَاعَى فَيَسْمِعُ عَبْدَ عَمْرِو لِأَخْرَى الْخَيْلِ تَصْرَعُهَا الرِّمَاحُ

٢ قَلَّا وَأَبَيْكَ لَا أَنْسَى خَلِيلِي بِبَدْوَةٍ مَا تَكَرَّكَتِ الرِّيَّاحُ

٣ وَكُنْتُ صَفَى نَفْسِي دُونَ قَوْمِي وَوَدَى دُونَ^d حَامِلَةِ السِّلَاحِ

5.

Yaqut IV. 1024⁶ (as amended in V, 506).

١ وَيَخِيلُ بَرَى دُرُ جِرَاءَ كَأَنَّهُ أَحْمُ الشَّوَى وَالْمُقْلَتَيْنِ سُبُوحُ

٢ فَرُودٌ يَصْعَرَاهُ الْبَقَاعُ^e كَأَنَّهُ إِذَا مَا مَشَى خَلْفَ الطِّبَاءِ نَطِيعُ

٣ فَعَايَنَهُ قُنَاصُ أَرْضٍ فَأَرْسَلُوا ضِرَاءَ^f بِكُلِّ الطَّارِدَاتِ مُشِيخُ

٤ إِذَا خَافَ مِنْهُنَّ الْبَلْحَاقُ ارْتَمَى بِهِ عَنِ الْهَوْلِ حَمَشَاتُ الْقَوَائِمِ رُوحُ

a) LA X, 74¹³ أَيْمُهُم (corruptly). This verse occurs in Drw. VIII, 3, to which the whole piece probably belongs.

b) This v. is printed as in LA, which reproduces it from the *Ṣiḥab*; it is however incorrectly vocalised, and wrongly ascribed to 'Āmir. The correct reading is

لَا تَسْقِي يَدَيْكَ إِنْ لَمْ أَلْتَمِسْ نَعَمَ الضَّجُوعُ بِغَارَةِ أَسْرَابِ

and the verse belongs to a poem by Labīd (Khālidī p. 144). The construction نَعَمَ الضَّجُوعُ is grammatically impossible; a proper name cannot be the نَعَمَ (Nöldeke). In LA II, 58, TA I, 361 and VII, 340, and Muḥīṭ 1312 another verse from the same poem, ending in الْأَسْرَابِ, is ascribed to 'Āmir.

c) So TA X, 33¹¹.

d) Yāq. حَامِلَةِ السِّلَاحِ.

e) This repetition of كَأَنَّهُ seems to be a corruption. Compare v. 2 with 'Abid VIII, 9, and vv. 3 and 4 with *id.*, vv. 10—11.

السَّعَقَةُ . وَالْمُشَدَّبُ الطويل الذي قد أُخِذَ ما عليه من العَقْدِ والسَّلَاةِ وَالْخُوصِ: ومنه قيل للثعلب
المُعَرِّقُ مُشَدَّبٌ ٥

وَأَسْمَرَ خَطِيٍّ وَأَبْيَضَ بَاتِرٍ وَرَغِفَ دِلَاصٍ كَالْعَدِيرِ الْمُتَوَبِّ

خَطِيٍّ رُمَحٌ منسوب إلى الخطِّ وهي جَزِيرَةٌ بِالْبَحْرَيْنِ يقال إِنَّا تَنَبَّيْتُ عَصَى بُرْسَجٍ: ودل الاصمعي:

لَيْسَتْ بِهَا رِمَاحٌ ولكن سَفِينَةٌ كَانَتْ وَقَعَتْ اليها فيها رِمَحٌ وَأُرْفِدَتْ بها في بعض تَسِينٍ مُنْقَذَةٍ:

فَقِيلَ لَتِلْكَ الرِمَاحُ الْخَطِيَّةُ: ثُمَّ عَمَّ كُلُّ رُمَحٍ عَدَا النِّسْبِ إِلَى الْيَوْمِ. وَتَرَعَفَ تَدْرَعٌ تَرْبِيعَةً تَنْسِجُ.

وَالْمُتَوَبِّ a الذي تُصَقِّفُهُ الرِّيحُ فَيَذْهَبُ وَيَجِيءُ: وَهُوَ مِنْ ثَبٍ يَثُوبُ إِذَا رَجَعَ: وَإِلَهُ تَمِّ الْعَدِيرِ غَدِيرٌ

لَأَنَّ السَّيْلَ غَادَرَهُ أَيْ تَرَكَهُ ٥

طَلُوبٌ لِتَنَارَاتِ الرِّجَالِ مُطَلَّبٍ

وَفِي السَّرِّ مِنْهَا وَالصَّرِيحُ الْمُتَهَدَّبُ

أَبَى الثَّلَاةُ أَنْ أَسْمُو بِأَمٍّ وَلَا أَبَ

أَذَاهَا وَأَرَمَى مَنْ رَمَاهَا بِمِقْنَبٍ

٧ b سِلَاحُ أَمْرِي قَدْ يَعْلَمُ النَّاسُ أَنَّهُ

٨ c فَيَأْتِي وَإِنْ كُنْتُ ابْنُ فَارِسٍ عَامِرٍ

٩ d فَمَا سَوَدَّ ثَنِي عَامِرٍ عَنْ وَرَاقَةٍ

١٠ e وَلَكِنِّي أَحْمِي جِمَاهَا وَآتَقِي

وَيُرَى: مَنْ رَمَاهَا بِمِقْنَبٍ ٥

2.

LA XV, 276¹⁻³; also X, 74¹⁰⁻¹²; TA VIII, 388 (first v. only): scholia from LA.

١ a سُودٌ صَنَاعِيَّةٌ إِذَا مَا أَوْرَدُوا

٢ b صُلْعٌ صَلَامِعَةٌ كَأَنَّ أُتُوفَهُمْ

وَيُرَى: g يُنْظَمَةُ وَلَيْدٌ يَلْعَبُ. سُودٌ صَنَاعِيَّةٌ يَصْنَعُونَ المال h وَيُسَمِّنُونَهُ وَلَا يَسْقُونَ الْبَاقِ يُنْزِلُهُ الْأَخْيَافُ.

وَالصَّلَامِعَةُ الدِّقِيُّ الرَّوْسِ. قَالَ ثَعْلَبُ: الْعَتُومَةُ النَّاكَةُ الْغَزِيرَةُ الْبَدْرُ: وَقَالَ الْأَزْجَرِيُّ: الْعُتُومُ نَعْدٌ غَزِيرٌ

يُؤَخَّرُ حِلَالُهَا إِلَى آخِرِ اللَّيْلِ ٥

a) This explanation seems to require the form الْمُتَوَبِّ, which one of Wright's MSS gave together with the active form.

b) Omitted in *Ainī*.

c) *Ainī* agrees with text in Drw. No. I; Ask. agrees with text above in verses 8—10; so also Qālī, except that he has بِمِقْنَبٍ in v. 10.

d) *Ainī* as text above.

e) بِمِقْنَبٍ *Ainī*.

f) LA X, 74¹⁰ and 79⁶ عَتُومِيَّةً.

g) So LA X, 74¹¹.

h) LA X, 74 فَصْلَانَهُمْ.

SUPPLEMENT

VERSES ATTRIBUTED TO 'ĀMIR IBN AT-TUFĀIL NOT
CONTAINED IN THE *DIWĀN*.

1.

Kamil of al-Mubarrad, 93—4; *Ain* I, 242—3; *Khiz.* III, 528; SSM 322.

١ تَقُولُ ابْنَةُ الْعَبْرِيِّ مَا لَكَ بَعْدَ مَا أَرَاكَ صَاحِبِيهَا كَالسَّلِيمِ الْمَعْدَبِ

السَّلِيمِ الْمَلْدُوغِ: وَقِيلَ لَهُ سَلِيمٌ تَقُولُ لَهُ بِالسَّلَامَةِ ٥

٢ مَقَلْتُ لَهَا هَبِي الَّذِي تَعْلَمِينَهُ مِنَ الثَّأْرِ فِي حَيِّ زُبَيْدٍ وَأَرْحَبِ

زُبَيْدٍ وَأَرْحَبِ حَيَّانٍ مِنَ الْيَمَنِ. وَالثَّأْرُ مَا يَكُونُ لَكَ عِنْدَ مَنْ أَصَابَ حَبِيبَكَ مِنَ الثِّرَةِ: وَمَنْ قُلْ

لَقَدْ فَقدَ أَخْطَأَ ٥

٣ إِنْ أَغْرُ زُبَيْدًا أَغْرُ قَوْمًا أَعِزَّةَ مَرَكَبُهُمْ فِي الْحَيِّ خَيْرُ مَرَكَبِ

٤ وَإِنْ أَغْرُ حَيِّ خَتَمَ فِدْمَاوَهُمْ شِفَاءً وَخَيْرُ الثَّأْرِ لِلْمَتَاوِبِ

الْمَتَاوِبِ الَّذِي يَأْتِيكَ لِطَلَبِ ثَأْرٍ عِنْدَكَ: يَقُولُ آبُ يَسُوبُ إِذَا رَجَعَ: وَالتَّوَابُ يُبْ فِي غَيْرِ هَذَا السَّبْرِ

فِي النَّهَارِ بِلَا تَوَقُّفٍ ٥

٥ لَمَّا أَدْرَكَ الْأَوْتَارُ مِثْلَ مُحَقِّقِي بِأَجْرَدَ طَاوٍ ٥ كَالْعَسِيبِ الْمَشْدَبِ

الأوتار الأحقاد واحدتها وَتَرٌ وَحِقْدٌ. والأجْرَدُ القَرَسُ الْمُتَحَسِّرُ الشَّعْرَ: والأَجْرَدُ الضَامِرُ أَيضًا. والعَسِيبُ

1. The text is that of the *Kamil* (copied in *Khiz.* III, 528); the scholia are those of al-Akhfash, as printed in Wright's edn. and copied in the *Khiz.* The *Ain* has slight differences.

For vv. 8—10 see Askari, *Kitab as-Sin'atayn* 298, Qali, *Amali*, *Dhail* 118—119. a) *Ain* تَعْرِيفَتُهُ ٥

b) Both *Ain* and *Khiz.* have مَرَاكِبُهُمْ and مَرَاكِبِ; for مَرَكَبِ see LA I, 416³⁴—417¹.

c) *Ain* بِالْعَسِيبِ.

يقال عُدْرٌ وَمَعْدَرَةٌ وَعِدْرَةٌ وَجَمْعُهُ عِدَرٌ: قال النابغة

^a فَأَتَتْهَا عِدْرَةٌ إِلَّا تَكُنْ نَفَعْتُ فَإِنْ صَاحِبَتْ قَدْ تَدَّ فِي الْمَلَدِ

ويقال له العُدْرَى ايضاً: ^b [قال الشاعر (وهو الجُمُوح الظُفْرَى)]

لَا تَرِ دَرَكٌ إِنْ لَيْ قَدْ رَمَيْتُهُمْ نُو لَا حِدَتْ وَلَا عُدْرَى نَمَحْدُونَ

^c (59a) وَالْمَحْدُونُ ضِدَّ الْمَجْدُونِ

⁴ سِرْنَا نُرِيدُ بَنِي نَهْدٍ وَإِخْوَتَهُمْ جَرَمًا وَلَكِنْ أَرَادَ اللَّهُ عَمْدَانَا

^d كَمَلْ شِعْرَ عَالِمِ بْنِ الطُّفَيْلِ الْعَامِرِيِّ عَمَلٌ (sic) أَيْ بِكَرٍ (sic) مُحَمَّدٌ

ابْنُ الْقَاسِمِ الْأَنْبَارِيِّ النَّحْوِيِّ. وَالْحَمْدُ لِلَّهِ كَثِيرًا: وَصَلَّى اللَّهُ

عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ. وَذَلِكَ فِي شَهْرِ جُمَادَى الْآخِرَةِ

سَنَتِ (sic) ثَلَاثِينَ وَأَرْبَعَةَ (sic) مِائَةٍ

^a) Mu'all. 50; see different reading in scholion to No. XXIII, 3, *ante*.

^b) A line has here been cut away; apparently it contained the words within square brackets. For the verse see Diw. Hudh. No. 232, 2 (Wellhausen, *Skizzen*, I), and LA VI, 219¹⁰ (I owe this reference to Prof. Nöldeke).

^c) See Lane 526c and 385c, LA IV, 119³.

^d) The blunders of the copyist in this colophon are given without correction in order that the character of the MS, where he had not the assistance of a good original, may be appreciated. The month in which he finished the transcript began on the 1st March 103⁹ A.D.

تَصَلَّه سَنَاهُ. وَأَلْطَى رُمَحَ أَمْرٍ وَقَدْ كَمِيَاهُ: وَإِذَا كَانَ أَمْرٌ فِيهِ أَصْلَبُ لَهُ: وَمِنْهُ يُقَالُ شَفَّةٌ كَمِيَا إِلَى مَرَاةٍ ۝

٣ حَكَكَتْ بِهِ مَجَامِعَ رُحْبَيْيهِ ۝ اِفْصَارًا رِدَاؤُهُ مِنْهُ طَمِيلٌ (57b) رُحْبِيَّةٌ c مَرْفُوعَةٌ (f). وَطَمِيلٌ d فِتْعَةٌ يُسَدُّ بِهِ ثَقْبُ الْحَوْصِ ۝

XXXVII.

١ إِلَهَ عَارُزْنَا وَالْمَحْدُ قَدْ شَحِيحَتْ مِنْهُ الْبِلَادُ فَصَارَ الْأَفُقُ غُرْيَانَا
فَحِيحَتْ أَمَلَاتُ. وَالْأَفُقُ وَالْجَمْعُ الْأَفُقُ النَّوَاحِي مِنَ الْأَرْضِ وَنَوَاحِي السَّمَاءِ. وَغُرْيَانُ مِنَ الْغَيْمِ وَالنَّبَاتِ ۝
٢ حَتَّى صَبَبْنَا عَلَى هَمْدَانٍ صَيِّقَةً سُرُّ الْكِلَابِ وَمَا كَانُوا لَنَا شَانَا
وَبَرِي سُرُّ السِّقَاءِ. وَصَيِّقَةٌ ذَاتُ صَيِّفٍ وَهُوَ الْغُبَارُ: قَالَ أَبُو النَّجْمِ * صَيِّفُ شَيَاطِينٍ f رَفْتُهُ شَمَالَهُ * ۝
٣ فَظَلَّ بِالْقَاعِ يَوْمٌ لَمْ نَدْعُ كَتَدًا إِلَّا صَرَبْنَا وَلَا وَجْهًا وَلَا شَانَا
الْفَلَاحُ الْأَرْضُ الْخَرَّةُ الْغُيْنُ الْمُسْتَوِيَّةُ تُسَمَّى الْمَاءُ: وَالْجَمْعُ فَيَعَانُ وَأَنْوَاعٌ وَتَبِيْعَةٌ. وَالشَّأْنُ وَالْجَمْعُ الشُّوْنُ وَهُوَ
تَجَارِي الدَّمْعِ وَتَقْبَلُ الرُّأْسُ: وَزَعَمُوا أَنَّ الدَّمْعَ تَخْرُجُ مِنَ الْقَبَائِلِ: وَقَالَ عَبِيدُ بْنُ الْأَرَسِ الْأَسَدِيُّ
وَغَيْنَاكَ دَمْعِي سُرُوبٌ كَانَتْ شَائِبَتَيْهِمَا شَعِيبٌ
٤ لَمْ تَزْعَمْنَا وَمَا أَنْفَكْتَ شَقَاؤَهُمْ حَتَّى سَقَيْنَا أَنْابِيْبًا وَخِرْصَانَا
يُقَالُ مَا أَنْفَكَ بَقَعْلٌ كَذَا وَمَا زَالَ وَمَا تَرَجَّ وَمَا قَتَّى بِمَعْنَى وَاحِدٍ. وَالْخِرْصَانُ الرَّمْلُ عِنَا: وَالْخِرْصُ
الْإِنَانُ أَيْضًا ۝

٥ وَمَا أَرْدَنَاهُمْ عَنْ غَيْرِ مَعْدَرَةٍ مِمَّا وَلَكِنَّهُ قَدْ كَانَ مَا كَانَا

a) After v. 2 the *Nawādir* adds:

فَإِنْ سَلِمَا بَنِي حَرْبٍ فَيَسْلُمَا وَإِنْ حَرْبًا فَقَدْ شَفَى الْغُلِيْلُ

b) Word cut away; conj.

c) Word partly cut away and indistinct.

d) This meaning of طَمِيلٌ does not appear in LA XIII, 434¹³ ff., and does not seem to make sense here.

XXXVII. *Basil.* No citations found.

e) MS صَيِّفٌ sic!

f) MS رَفْتُهُ.

g) 'Abrd, I, 7.

XXXV.

١ وَأَنْتَ لِسَوْدَاهِ الْمَعَاصِمِ جَعْدَةٌ وَأَتَقَسَّ مِنْ نَسْلِ الْإِمَاءِ الْعَوَارِكِ

واحد المعاصم معصم وهو موضع السوار. والأقسس الذي (57a) في غيره أحد. وتعواري تطوأت

٢ تَبِيعَ لِقَوْمٍ لَمْ يَكُنْ مِنْ صَمِيمِهِمْ وَلَكِنَّهُ مِنْ نَسْلِ آخِرِ عَالِكِ

a تبيع أى متبوع فعيل بمعنى مفعول مثل قَتِيل ومَقْتُول وجريح ومَجْرُوح: ويَجِيءُ فعيل بمعنى فاعل:

فَعِيدَةٌ بَيَّنَتْ أَيْ قَاعِدَةٌ قَدِيرٌ بِمَعْنَى قَدِيرٌ وَعَلِيمٌ عَالِمٌ وَرَضِيعٌ رَاضِعٌ أَيْ خَيْلٌ. وَتَصْمِيمُ الْحَبْلِ الْمَحْصُ

وَيُقَالُ هُوَ فِي صَمِيمِ قَوْمِهِ أَيْ خَالِصِهِمْ: وَصَمِيمُ الْقَلْبِ حَبَّةُ الْقَلْبِ: وَتَصْمِيمُ الْغُرُورَةِ الْمَصْمُومَةُ: وَالصَّمَّةُ

هِيَ الشَّجَاعُ وَجَمْعُهَا صِمَمٌ: وَبِهِ سَمَى الرَّجُلُ صِمَةً وَهُوَ أَبُو ذُرَيْدٍ بْنُ الصِّمَّةِ: وَبِذِ الْأَنْبَرِ وَالْأَصْغَرِ

٣ أَبُوكَ أَبُو سَوْءٍ وَخَالُكَ مِنْلُهُ وَهَلْ تُشَبِّهَنَّ إِلَّا أَبَاكَ وَخَالَكَ

وَفِي هَذِهِ الْأَبْيَاتِ إِفْوَاكُ وَلَكِنَّهَا تُنْشَدُ مُقِيدَةً. وَلِخَالِ أَخُو أُمِّ الرَّجُلِ: وَلِخَالِ التَّبَخُّرِ وَالْعَمْرِ: ذَلِ الْعَجَاجُ:

b *وَالْخَالُ ثَوْبٌ مِنَ ثِيَابِ الْجَهْلِ*: وَلِخَالِ السَّحَابِ الْمُخِيلَةِ لِلْعَمْرِ: وَلِخَالٍ مِنْ بُرُودِ الْيَمَنِ: وَلِخَالِ مَدَائِنِ:

وَلِخَالِ الشَّيْءِ ظَنُّهُ وَحَسَبُهُ

XXXVI.

١ تَرَكْتُ نِسَاءَ سَاعِدَةِ بَنِي مُرٍّ لَهْنٌ لَدَى مَرَاكِفِهِ عَوِيلٌ

العويل البكاء. وساعدة رجلٌ من عبس قتلَهُ عَمْرٌ. مَرَاكِفُهُ حَيْثُ يَتَرَاكِفُونَ لِيُقَاتِلَ وَهُوَ مُعَرِّفُ الْعَمْرِ

وَالْعَوَلُ وَالْعَوِيلُ الصِّبَاغُ بِالْبُكَاءِ وَالرَّيْنِ

٢ جَمَعْتُ لَهُ يَدَيَّ بِذِي كُعُوبٍ يُقَدِّمُ نَصْلَهُ أَطْمَى طَوِيلٌ

XXXV. *Taail*; no citations.

a) This note suggests an impossible sense for تَبِيع in this place; it is evidently the equivalent of تَبِع, and means a follower (or member of another tribe in subordinate alliance), as opposed to a member of the tribe of full blood; see Qur. XVII, 71, Quṭamr, Dīw. VI, 26.

b) Dīw. frag. 41, 11.

XXXVI. *Wafir*. Vv. 1 and 2 in Abu Zaid, *Nawadir*, 148.

c) *Nawadir* على مَرَاكِفِهِ.

١ أَنبِثْتُ قَوْمِي أَتَّبِعُونِي مَلَامَةً لَعَلَّ مَنَائِبَ الْقَوْمِ مِمَّا أَكَلَفُ
٢ فَإِنْ نَكَ أُنْزِلَ أَصْبَنَ وَيَتِيَةً فَأَيُّ لَجَرَأٍ بِهِنَ مُجَرَّفُ

XXXIVa.

فَأَحْبَبَهُ صَبِيْعَةٌ

١ زَعَمَ الرُّشَاءُ بِأَنَّ دُومَةً أَخْلَقَتْ طَنَى وَقَلَصَ خَيْرُهَا الْمَوْعُودُ
٢ صَدَقُوا وَتَمَنَّى لِي شَوَاكِلَ أَمْرِهَا وَجَرَى بِهِ حَرْقُ الْجَنَاحِ قَعِيدُ
القعيد الذي تجي من خلفك وهو يتقلد به: والنطيط من أمامك: والسائح ما لقيت ميامنه ميامنك:
والبارح [ما لقيت] ميسره ميسرك. وشواكل مشايه. حرق قد سقط ريشه من الكبر
٣ مُتَقَارِبُ الْحَنَكَيْنِ شَحَاجُ الضَّحَى أَرْنُ كَانَ جَنَاحَهُ مَشْدُودُ
يقال شَحَجَ الْغُرَابُ وَتَعَفَّ وَتَعَفَّ وَصَاحَ بِمَعْنَى وَاحِدٍ. وَأَرْنُ تَشِيْطُ مَصَوْتٌ
٤ فَزَجَرْتُهُ أَنْ لَا يُفَرِّخَ بَيْضَهُ وَيُصَيِّبُهُ صَدْيُ الرِّصَافِ d سَدِيدُ
الرِّصَافُ مَا شُدَّ عَلَى تَصَلِّ السَّهْمِ مِنَ الْعَقَبِ. وَقَوْنَهُ سَدِيدٌ أَيْ قَصِيدٌ: وَمِنْهُ سَدَدَ السَّهْمِ
٥ أَفْرَحْتَ أَنْ جُرِحَ أَلَمَ بِفَارِسٍ لَمْ يَبْقَ مِمَّنْ سُدَّتْ e غَيْرُ مَسُودٍ
٦ وَكَأَنَّ هَادِيَةً إِذَا اسْتَعْرِضْتَهُ جَدَعُ تَكَسَّرَ لَيْفُهُ مَجْرُودُ

sense is obscure; but it is clear from the verses that one of 'Amir's tribe was slain, or possibly more, by Dubai'ah b. al-Hārith of 'Abs; see *ante*, No. XXI, and *cf.* also No. XXIV.

XXXIVa. *Kāmil*; the superscription of this piece is evidently incorrect: the poem cannot be an answer to the one before, (in itself a mere fragment), because it is not (as the laws of such a contest require) in the same metre and rhyme. The verses moreover contain nothing that has personal reference to 'Amir, unless it be v. 5; they are themselves but a fragment.

a) MS دُومَةً, but no root دُوم exists in the language.

b) MS شَحَاجُ.

c) MS شَحَجَ الْغُرَابُ وَتَعَفَّ وَتَعَفَّ.

d) MS سَدِيدُ.

e) Words indistinct: apparently غَيْرُ مَسُودٍ; meaning obscure.

f) This verse seems to be part of the description of a horse, and to have nothing to do with what precedes.

وَرَجُلٌ تَحْدُ ^a وَذُو تَجْدَةٍ لِي شَجَاعٌ وَقَوْمٌ أَكْبَادُ: وَالْفَجْدُ بفتح الجيم العرق والتدب: رجلٌ منجود
لِي مَكْرُوبٌ ٥

٣ وَهَوْنٌ وَجَدِي أَنَّنِي لَوْ رَأَيْتُهُ يُسَارِرُهُ ذُو لِبَدَتَيْنِ مَكَالِبُ
يُسَارِرُهُ يُوَاتِبُهُ. وَذُو لِبَدَتَيْنِ أَسَدٌ: وَاللِبْدَةُ الشَّعْرُ بَيْنَ تَنْقِي الْأَسَدِ: قُلْ زَعِيرٌ

بِالَّذِي أَسَدٌ شَاكَ السِّلَاحَ مُقَانِفٍ لَمْ يَبْدَأْ أَهْقَرُهُ نَمَ يَعْلَمُ

مُكَالِبٌ مِنَ الْكَلْبِ عَلَى الشَّيْءِ: يُقَالُ كَلَبَ فُلَانٌ يَكْلُبُ كَلْبًا إِذَا اشْتَدَّ حِرْمُهُ ٥

٤ لَمَارَسْتُ عَنْهُ الْخَيْلَ غَيْرَ مَهْلِلٍ لَعَمْرُ أَبِي أَوْ تَشْتَعِبُنِي الشَّوَابُ

لَمَارَسْتُ عَلَّجْتُ. مَهْلِلٌ يُقَالُ قَدْ هَلَّلَ الرَّجُلُ إِذَا أَحْجَمَ وَلَقِيَ. وَتَشْتَعِبُنِي تَحْدِيثِي وَسُوءِي

الْجَوَانِبُ: وَيُسَمَّى الْمَوْتَ شَعُوبٌ ٥

XXXIII.

رَأَى عُمَرُ بْنُ الْطَفِيلِ عَلَى قَرَسٍ لَهُ يُقَالُ لَهُ الْكَلْبُ فَسَيَفُ: فَقُلْ عُمَرُ فِي ذَلِكَ

١ أَظُنُّ الْكَلْبَ خَانِي أَوْ ظَلَمْتُهُ بِبُرْقَةٍ ^d حَلِيَّتٍ وَمَا كَانَ خَانِيًا

٢ وَأَعْدِرُهُ ^e أَنَّنِي خَرَقْتُ وَإِنَّمَا لَقِيتُ أَخَا رَحِبٍ وَصَوْدِفْتُ بَادِيًا

XXXIV.

(58a) [وقال عمر بن] الطفيل يَوْمَ لَقِيَ زَيْدَ الْخَيْلِ **** عمر بن الطفيل. فَوَحَّدَ عَلَيْهِ تَمِيْعًا

فَقَتَلَهُ: فَتَشَاءَمَتْ بَنُو عُمَرَ بِعَامِرٍ:

a) The words وَذُو تَجْدَةٍ have been misplaced in the MS and entered by mistake in the next scholion.
b) Mu'all. 42.

c) The scholion omits to notice the use of ^{أو} with the jussive in this verse, which is exactly parallel to its use in Labid, Mu'all. 56: ^{أَوْ يَرْتَبِطُ بَعْضُ النُّفُوسِ حَمَامِيًا}; two more examples are cited in Nöldeke, *Zur Grammatik*, p. 72, top; ^{أَوْ} is equivalent to ^{لَمْ}.

XXXIII. *Tawil*; both vv. cited in Yāq. I, 580⁶⁻⁷, and the first in Bakrī 2827.

d) MS حَلِيَّتٍ; the correct spelling is fixed by Yāq. and Bakrī.

e) Yāq. ^{أَبْنِي خَرَفْتُ مَرْزَع}.

f) Yāq. ^{خُف} (!)

XXXIV. *Tawil*. The greater part of the first line on the page has been cut away, and the

XXX.

١ أَلَا مَنْ مُبْلِعُ أَسْمَاءَ عَيْنِي وَلَوْ حَلَّتْ بِمَنْ أَوْ جَبَارِ
 ٢ بَأَنَّ حَلِيلَهَا دَرَهَتْ عَلَيْهِ خُطُوبٌ لَا تُفَرِّجُ بِالسَّرَارِ
 نَمْنٌ وَخَسْرٌ بِدَحْجَارِ. والحليل الرَّوْجُ والحليل المرأة: قال عنترة
 ٥ حَلِيلٍ غَالِيَةٍ تَرَكْتُ لِمَجْدَلَا تَمُكُو فَرِيصَتَهُ كَشِدْقِ الْأَعْلَمِ
 وَدَرَهَتْ وَدَرَهَتْ وَأَنْدَلَمَتْ بَعْنَى. والخطوب الأمور: يقول: لا أَقْدِرُ عَلَى إِسْرَارِهَا لِعَظَمِهَا

XXXI.

١ وَيَلُ تَعْيِلُ سَيْلِ حَيْلٍ مُغِيرَةٍ رَأَتْ رَغْبَةً أَوْ رَهْبَةً وَهِيَ تُلْجِمُ
 ٢ صُدُورُ الْقَنَا قَالُوا جَبِيحًا تَقْدَمُوا * * * * * (58b) ٢

XXXII.

وقال عامر بن الطفيل يرثى أباَه طُفَيْلًا d وَيَذْكُرُ جَدَّه
 ١ أَلَا كُلُّ مَا هَبَّتْ بِهِ الرِّيحُ ذَاهِبُ وَكُلُّ فَتًى بَعْدَ السَّلَامَةِ شَاجِبُ
 شَاجِبٌ أَيْ عَلَيْهِ وَالشَّاجِبُ الْهَلَاكُ: يقال شَاجِبٌ فَلَانٌ يَشَّاجِبُ شَاجِبًا إِذَا هَلَكَ هـ
 ٢ أَلَا إِنَّ خَيْرَ النَّاسِ رِسْلًا وَنَجْدَةً بِهِرْجَابٍ لَمْ تُحْبَسْ عَلَيْهِ الرِّكَائِبُ
 الرِّسْلُ الرَّخَاءُ وَالنَّجْدَةُ الشِدَّةُ: قال الرازي
 f لَوْ أَنَّ عَيْنِي مِنْ قُرَيْمٍ رَجَلًا لَمَنْعُونِي نَجْدَةً أَوْ رِسْلًا

XXX. *Wafir*; first verse cited.

a) Bakrī 856⁷, Yāq II, 15⁹, and IV, 1037¹⁰, as text.

b) Mu'all. 42.

XXXI. *Tawil*; no citation found.

c) Head of page cut away so that nothing can be read.

XXXII. *Tawil*; v. 2 cited.

d) *Sic*; the grandfather is nowhere mentioned in the text of our MS.

e) Bakrī 830⁹, Yāq. IV, 960⁹ (both incorrectly with رِسْلًا).

f) Poet Ṣakhr al-Ghaiy: see LA XIII, 299¹⁸, Lane 1082c, Diw. Hudh. No. 12, Qatr, Amālī I, 210.

هـ *a* فَلَا تَارَنَّ بِمَالِكَ وَبِمَالِكَ وَأَخِي الْمَرْورَةَ الَّذِي لَمْ يُوَسِدْ

ويروى يُسْنَدُ: أي لم يوار في القبر: وهؤلاء قوم قتلوا من قومه هـ

و *c* وَقَتِيلَ مُرَّةً *d* أَثَارَنَّ فَإِنَّهُ فَرَعُ وَإِنْ أَخَاهُمْ لَمْ يُقْصِدِ

قَتِيلَ مُرَّةً حَنْظَلَةُ بْنُ الطُّفَيْلِ أَخُوهُ. فَرَعٌ شَرِيفٌ. وَأَخَاهُ لَمْ يُقْصِدْ أَي لَمْ يَقْتُلْ: بَقْلٌ مُقْصِدٌ سَمِيحٌ

أَي قَتَلَهُ: قَالَ النَّابِغَةُ

هـ فِي إِثْرِ غَانِيَةٍ رَمَتْكَ بِسَيْمِهَا فَكَلَبَ قَلْبَكَ غَيْرَ أَنَّ لَمْ تُقْصِدِ

أَي لَمْ تَقْتُلْ هـ

و *ز* يَا أَسْمَ أُخْتِ بَنِي فَرَازَةَ إِنَّنِي غَارِ وَإِنَّ الْمَرْءَ غَيْرُ مُحَلِّدٍ

هـ فِيبِئِي إِلَيْكَ فَلَا هَوَادَةَ بَيْنَنَا بَعْدَ الْفَوَارِسِ إِذْ ثَوَرُوا بِالْمَرْصِدِ

(56b) فِيبِئِي أَي أَرْجِعِي مِنْ فَاءٍ يَفِيءُ فَيَأْذَا رَجَعَ وَالْفِيءُ الرُّجُوعُ: قَالَ اللَّهُ جَلَّ ذِكْرُهُ: وَحَتَّى تَفِيءَ 10

إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ. وَثَوَرُوا قَتَلُوا فِي الْمَعْرَكَةِ فَتَرَكُوا عُدَّهُ

و *د* إِلَّا بِكُلِّ أَحَمٍّ نَهْدٍ سَابِجٍ وَعَلَانَةٍ مِّنْ كُلِّ أَسْمَرَ مِدْودٍ

أَحَمُّ فَوْسٌ يَضْرِبُ إِلَى السَّوَادِ وَالتَّهْدِ الْعَظِيمِ الطَّوِيلِ. وَقَوْهُ سَابِجٌ أَي تَجْرِي جَرِي دَلٍّ. وَعَلَانَةٌ قَرْمِيَّةٌ

شَيْءٌ بَعْدَ شَيْءٍ مِنْ جَرِيٍّ أَوْ طَعْنٍ أَوْ غَيْرِهِمَا. وَأَسْمَرٌ رَمَحٌ وَإِذَا كُنْ أَسْمَرٌ دُنْ أَجُودُ لَهُ وَأُصْلَبَ لَاتَهُ

تَضِييٌّ. وَمِدْودٌ [مَا] يُذَادُ بِهِ أَي يُبْتَعُ بِهِ وَالذِّيَادُ الْمَنْعُ وَالذَّائِدُ الْمَنْعُ 15

و *ا* وَأَنَا ابْنُ حَرْبٍ لَا أَرَا أَسْهَبَهَا سَعَرًا وَأَوْتِدُهَا إِذَا لَمْ تُؤْتِدِ

أَسْهَبَهَا أَي أَشْعَلَهَا. وَسَعَرًا نَارًا: وَيُسَمَّى الْعُودُ الَّذِي تُحَرِّكُ بِهِ النَّارَ الْمُسَعَرًا: وَيُسَمَّى الرَّجُلُ الَّذِي يُنْقِصُ

فِي أُمُورِهِ مِسْعَرًا مُشَبَّهًا بِذَلِكَ الْعُودِ الَّذِي يُبَيِّجُ النَّارَ: هـ

a) MS فَلَا تَارَنَّ sic; Mfqt وَأَلَا تَارَنَّ.

b) Mfqt يُسْنَدُ.

c) MS وَقَتِيلَ.

d) MS أَثَارَنَّ sic.

e) Nab. Diw. VII, 6.

f) This is the order of Mfqt, which makes a much better sequence: in our MS. vv. 7 and 8 are transposed.

g) Qur. XLIX, 9.

h) Mfqt سَمَرًا.

i) Mfqt has another verse, which however is not consecutive with v. 10:

وَإِذَا تَعَدَّرَتِ الْبِلَادُ فَأَخْلَحْتُ فَمَجَازَعُ تَيْمًا أَوْ بِالْمَدِ

Yaq. I, 112 has the verse (with a differing first hemist., وَلَيْسَ تَعَدَّرَتِ الْبِلَادُ بِأَعْلَهَا) between vv. 2 and 3 of our text.

٩ وَأَمَكْنَ مَتَى الْقَوْمَ يَوْمَ لَقِيَهُمْ تَوَامَدُ قَدْ خَالَطَنَ جِسْمِي أَرْبَعُ
١٠ فَلَرَّ اهْتَدَا نَحْتَنِي سُبُوحُ طَيِّرَةٍ قَصَصُكَ يَخْدُ بِهَا الْعِنَانُ وَتَمَزَعُ
(56a) سُبُوحُ مَرَّ يَجْرِي جَرَى الْمَاءِ يَدْخُو بِيَدَيْهِ تَحْوَةً يَنْتَلِفُ بِيَمَا. وَطَيْرَةً وَقَابَةً. وَتَمَزَعُ
مَرَّ مَرَّ سَرِيعًا

XXIX.

١ لِنَسَالِنَ أَسْمَاءَ وَهِيَ حَقِيقَةٌ نَصَحَاءَهَا أَطْرَدْتُ أَمْ لَمْ أَطْرِدْ
حَقِيقَةً بَرُّهُ مُشْفِقَةٌ تَسْأَلُ نَصَحَاءَهَا عَنِّي وَتَتَعَبَّدُ أَحْوَالِي
٢ قَالُوا لَهَا إِنَّا طَرَدْنَا خَلِيلَةَ قُلُوعِ الْكِلَابِ وَكُنْتُ غَيْرَ مُطْرَدٍ
٣ «فَلَا بُعَيْتُكُمُ الْمَلَا وَغَوَارِضًا وَلَا وَرَدَنَ الْخَيْلِ لَابَةً صَرْغَدِ
الْمَلَا مُنْعَ مِنَ الْأَرْضِ: وَيَقَالُ إِنَّهَا مِنْ أَرْضِ كَلْبٍ. وَغَوَارِضُ جَبَلُ لَبْنِي أَسَدٍ: وَغَوَالِي فِي
سَعْدِهِ لَوْ مُحَمَّدُ الْفَقْعِيُّ
وَكَاثِبًا وَقَدْ بَدَا غَوَارِضُ وَاللَّيْلُ بَيْنَ قَنَوَيْنِ رَابِضُ
٤ وَالْخَيْلُ تَرْدِي بِالْكَمَاءِ كَاثِبًا جَدًّا تَتَابَعُ فِي الطَّرِيقِ الْأَقْصَدِ
الْجَدُّ جَمَاعَةُ الْخَيْلِ: وَزَعَمَ بَعْضُ النَّاسِ أَنَّهَا كَانَتْ تَصِيدُ لِلسُّلَيْمَانَ بْنِ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
وَالْكَمَاءُ الْأَشْدَاءُ. وَتَرْدِي مِنَ الرُّكْبَانِ وَهُوَ ضَرْبٌ مِنَ الْمَشْيِ ١٥

a) MS broken: word not quite certain.

b) Conj.; MS broken.

XXIX. *Kamil*; this poem is No CVII of the *Mufaqqaliyat*, q. v. for other citations and various readings. Our version follows the text of al-Athram as cited in the scholia of the *Mfqt*.

c) MS حَقِيقَةٌ; see *ante*, III, 1.d) *Mfqt* فَلَقَدْ.e) MS خَبَلَةٌ (*sic*).f) See *ante*, No VIII, 4.g) *Mfqt* فَلَا بُعَيْتُكُمْ.h) *Mfqt* وَلَا هَبَطَنَّ.i) So MS; *Mfqt* لَهُ يَقُولُ.

j) These lines are attributed to ash-Shammakh in his *Diwan*, p. 113; and see Geyer, *Altarab. Diamben*, p. 207.

k) *Mfqt* بِالْخَيْلِ تَعْتَرُّ فِي الْقَصِيدِ.

l) After v. 4 the Sh. Sh. M. 316 inserts the following:

فِي نَاسِيٍّ مِنْ عَامِرٍ وَمُحَرَّبٍ مَخِي إِذَا أَتَقَلَّتِ الْعِنَانُ مِنْ الْيَدِ

٩ يَقْدُونَ جُرْدًا كَالسَّرَاحِينَ تَسْتَمِي صُدُورَ الْعَوَالِي --- وَأَدْعَمَا

(55b) الجُرد الخيل [القصير الشعرة الواحد الجُرد وهو غنيق إذا دنا قصير الشعر. وتسرّح تذبذب

الواحد سرحان. وتستمى تصيد. والعوالى عوالى الرمح م دون تسدين بقدر ذراع. وسفلند أسفله

١٠ وَتَحْنُ أَبْرُنَا حَيَّ أَشْجَعَ بِالْقَنَا وَتَحْنُ تَرَكَمَا حَيَّ مَرَّةً مَاتَمَا

أَبْرُنَا أَهْلَكْنَا وَاسْتَأْمَلْنَا. وَأَشْجَعُ ابْنُ الرَّيْثِ بْنِ عَفْفَانَ بْنِ سَعْدِ بْنِ مَيْسَرَةَ بْنِ عِلَانَ. وَمَرَّةً ابْنُ

عَوْفِ بْنِ سَعْدِ بْنِ ذُبْيَانَ بْنِ بَغِيصِ بْنِ ثَرْيَثَ ٥

XXVIII.

١ رَهْبَتْ وَمَا مِنْ رَهْبَةٍ الْمَوْتِ أَجَزَّ وَعَالَجَتْ هَمًّا كُنْتَ بِالْهَمِّ أَوْلَعُ

٢ وَلَيْدًا إِلَى أَنْ خَالَطَ الشَّيْبُ مَفْرَقِي وَالْمَسْنَى مِنْهُ الشَّغَامُ الْمَرْغُ

الشَّغَامُ شَجَرٌ أَبْيَضٌ يُشَبَّهُ بِهِ الشَّيْبُ: قُلْتُ أَبُو الْعَبَّاسِ: بَلْ لَمْ تَمُرْ أَبْيَضٌ دُنْفُصِي: ذَا عَتَتْ عَلَيْهِ

الرَّيْبُ طَيَّرَتْهُ ٥

٣ دَعَانِي سَمِيطٌ يَوْمَ ذَلِكَ دَعْوَةً فَتَهَنَّهُتُ عَنْهُ وَالْأَسِنَّةُ شُرْعُ

* * * * *

الذِّمَارُ الْحُرْمَةُ. وَالسَّمِيطُ السَّيْدُ الشَّرِيفُ وَيُجْمَعُ السَّمَادُ ٥

٤ وَلَوْلَا دَعَانِي عَنْ سَمِيطٍ وَكَرَّتِي لَعَالَجَ قَدْ تَفَلُّهُ يَتَقَفَّعُ

قَفْلُهُ مَا يَبْسُ مِنْهُ: يَقَالُ جِلْدٌ قَفْلٌ لَيْ يَبْسُ: يَتَقَفَّعُ مِنَ الْبُيُوتَةِ: وَمِنْهُ الْقَفْلُ: قَفْلٌ يَتَقَفَّعُ لَمْ

بِالشَّيْئَانِ: أَيْ لَا يَفْرِغُهُ شَيْءٌ. وَيُرْوَى قَفْلُهُ بِضَمِّ الْقَافِ وَفَتْحِهِ ٥

٥ وَأَقْسَمْتُ لَا يَجْزِي سَمِيطٌ بِنِعْمَةٍ وَكَيْفَ يُجَارِيكَ الْحِمَارُ الْمُجَدِّعُ

الْأَجْدَعُ وَالْمُجَدِّعُ الْمُقْطُوعُ الْأَنْفِ وَالْأُذُنِ: وَقَوْلُ ابْنِ ذَوَيْبٍ الْبَذَنِي: رَوَيْتُهُ وَأَجْدَعُ: فَرَدَ بِلُغَاتِهِ لِي

لَهُمَا أَذَانٌ وَأَجْدَعُ الْأُذُنِ: وَالْجَدُّ الْقَطْعُ ٥

a) MS broken away. Perhaps we may read مِنْ كَمِيَّتٍ.

b) Cf. ante, No. XII, 6.

XXVIII. *Tauil*. No citations found.

c) I.e. Tha'lab.

d) Here follows a hiatus (not indicated in the MS), the scholion dealing, not with the verse immediately above, but with one which has fallen out and ended with سَمِيطٌ.

e) For this phrase see MbdKam. 2167 (in *Khutbah* of al-Hajjāj), and Lane 1602c.

f) Mfdt CXXVI, 40.

g) MS لَهَا.

«[الذمار الذي] يَحِفُّ ان تَحْمِيَهُ. وَاسْتَجَارَ الْفَنَّا اخْتِلَافَهُ بِالطَّعْنِ (55a). وَالسَّرْبُ مَذْقَبُ الْكَيِّ
وَالسَّرْبُ اسْمٌ مَزْعَى مِنَ الْمَلِكِ. قُلِ الْأَصْعَى: الرَّعِيلُ لِلْجَمَاعَةِ مِنَ الْخَيْلِ b [وَالْجَمْعُ] أَرَاغِيلٌ. وَقَوْلُهُ الْمُسَوِّمُ
إِى الْمَعْلَمِ مِنَ السَّيْفِ»

٣. وَتَسْتَلِبُ الْخَوَّ الْعَوَاسِ كَالْقَنَّا سَوَاهِمَ يَخْمِلُنَ الْوَشِيحَ الْمُقَوِّمًا
الْخَوَّ تَوَاحِدٌ أَحْيَى وَالْأَتَى خَوًّا وَاسْمُ الْخَوِّ: وَفِي كَذِبَةٍ تَحْتَرِبُ إِلَى السَّوَادِ: يَقَالُ فَرَسٌ أَحْيَى
وَلَمِثٌ لُحْيٌ وَخَيْلٌ خَوٌّ وَفِي أَصْلَابِ الْخَيْلِ. وَسَوَاحِمُ مُتَغَيِّرَةٌ قَدْ أَصْرَتِ الْعَارَةُ وَالْحَرْبُ بِهَا فَقَدْ
غَيَّرَتْ وَتَوَسَّيِمُ الرِّمَاحِ. وَخَيْلُ الْخَيْلِ بِلَقْنِ لِدَفْعِهَا وَصُبْرُهَا وَطَوِيلِهَا. وَالْمَقَوِّمُ وَالْمُتَقَفُّ وَاحِدٌ
٤. وَتَكُنْ صَبْعًا حَتَّى أَسْمَاءَ غَارَةً أَبَاكَ حَبَالِي الْكَيِّ مِنْ وَقْعِهَا دَمًا
وَبِالنَّقْعِ مِنْ وَاوِيٍّ أَيْبَدَةً جَاهَرَتْ أُنَيْسًا وَقَدْ أَرْدَيْنَ سَادَةً خَتَعَمَا
أَيْبَدَةً أَرْضَ خَتَعَمَ. بَرِيدٌ / أَنَسَ بْنِ مُدْرِكٍ التَّخَمِيمِ. وَأَرْدَيْنَ يَعْنِي لُحِيلَ أَعْلَكْنَ وَالرَّدَى الْهَلَاكَ
٥. وَيَسُومُ عَسَاكِرُ أَنْتُمْ تَعْلَمُونَهُ شَهِدْنَا نَأْفِدُكُمْ بِهَا الْكَيِّ g مُقَدَّمَا
بِهَا يَعْنِي حَرْبَ الْفَجَارِ الَّتِي بَيْنَ كِنَانَةَ وَقَيْسٍ
٦. وَتَكُنْ تَعْلَمْنَا بِالْحَلِيقَيْنِ قَعْلَةً نَفَتْ بَعْدَ h [هَآ] عَنَّا الظُّلُمَ الْغَشْمَشَمَا
الْحَلِيقَانِ أَسَدٌ وَغُفْلَانٌ. e وَالْغَشْمَشُ مِنَ الْغَشْمِ وَهُوَ الظُّلْمُ: يَقَالُ فَلَانٌ ظَلُمَ غَشْمٌ
٧. وَمَا بَرَحَتْ فِي الدَّهْرِ مَنَا عِصَابَةً يَدُودُونَ عَنِ أَحْسَابِنَا مَنْ تَعَرَّمَا
وَمَا بَرَحَتْ أَيْ مَا زَالَتْ. وَعِصَابَةٌ جَمَاعَةٌ نَحْوُ مِنْ عِشْرِينَ وَكَثُرَ. يَدُودُونَ أَيْ يَمْنَعُونَ وَالذِّيَادُ الْمَنَعُ.
وَقَوْلُهُ مَنْ تَعَرَّمَا أَيْ مَنْ جَبَلٌ مِنَ الزُّلَعَرَامِ وَهُوَ الشَّرُّ»

a) MS broken away.

b) Omitted by copyist.

c) Vv. 3—4 in BQut. *Shir*, p. 191¹⁰; v. 3 there differs considerably from our text:

وَتَسْتَلِبُ الْأَقْرَانَ وَالْجُرُودَ كُلَّ عَمَلٍ عَلَى الْهَوْلِ يَعْسِفُنَ الْوَشِيحَ الْمُقَوِّمًا

d) Bakrī 63⁸, as text; second hemist. in BQut.: أَبَاكَ الْحَبَالِي غِبٌّ وَقَعْنَا دَمًا.

e) MS أَيْبَدَةً; both Bakrī and Yūq. give the vocalization as text. This v. in Bakrī, i.e.

f) See ante, No. XXV, v. 4, scholion.

g) MS مُقَدَّمَا.

h) Omitted in MS.

i) MS وَالْغَشْمُ.

j) MS الزُّلَعَرَامِ.

XXVI.

- ١ إِذَا شِئْتَ أَنْ تَلْقَى الْمَنَاعَةَ فَاسْتَجِرْ خِدَامَ بْنِ زَيْدٍ إِنْ أَحَارَ خِدَامُ
الْمَنَاعَةُ الْعِزَّ وَالْمَنَعَةَ. وَخِدَامُ بْنُ زَيْدٍ مِنْ بَنِي زَيْدٍ ٥
- ٢ دَعَوْتُ أَبَا الْجَبَّارِ ^b أَخْتَصَّ مَالِكًا وَلَمْ يَكْ قَدَمًا مِّنْ أَجَبْتُ يُصَامُ
أَبُو الْجَبَّارِ مَالِكُ بْنُ حِمَارٍ الشَّمَخِيُّ مِنْ قُرَازَةَ. يُصَامُ يَنْتَقِصُ: وَالضَّيْمُ وَتِلْكَ وَاحِدٌ وَعَوَاصِدُ النَّفْسِ ٥
- ٣ فَقَامَ أَبُو الْجَبَّارِ يَهْتَزُّ لِلنَّدَى كَمَا أَهْتَزَّ عَصَبُ الشَّفَرَتَيْنِ حُسَامُ
الشَّفَرَتَيْنِ حَدًّا السَّيْفِ وَشَفَرَةُ السَّيْفَيْنِ حَدٌّ. وَحُسَامٌ قِطْعٌ: وَالْعَصَبُ أَيْضًا الْقِدْعُ ٥
- ٤ وَكُنْتُ سَنَامًا مِّنْ فِرَازَةٍ ^d تَامِكًا وَفِي كِلْدٍ قَوْمُ ذُرَّةٍ وَسَنَامُ
ذُرَّةٍ كُلُّ شَيْءٍ أَعْلَاهُ وَمِنْهُ ذُرَّةُ الْجَبَلِ وَالْجَمْعُ ذُرَى ٥
- ٥ فَتَكَبَّتْ عَنِّي الشَّارِعِينَ وَلَمْ أَكُنْ مَخَافَةَ شَرِّ الشَّارِعِينَ أُنَامُ
يُقَالُ تَكَبَّتْ عَنِّي فَلَانٌ أَيْ عَدَلْتُ عَنِّي: وَتَكَبَّتْ عَنِ الطَّرِيقِ أَيْ اتَّخَذَتْ عَنَابًا: وَتَكَبَّتْ لَدَى بَلْعٍ: ١٥
- قَالَ لَبِيدٌ: *فَبِنَكْبِيبٍ مَعِرٍ دَامِي الْأَظْلُ* أَيْ تَكَبَّنَهُ الْحَجَارَةُ ٥

XXVII.

- ١ أَلَسْنَا نَقُودُ الْخَيْلَ قُبَاً عَوَابِسًا وَنَخْضِبُ يَوْمَ الرُّوعِ أَسَافَةً دَمَا
عَوَابِسُ كَوَالِحُ أَيْ عَبَسَتْ وَجُوهَهَا لِكِرَاهِيَةِ الْحَرْبِ. وَالْقُبُ مِنْ الْخَيْلِ الصَّوَامِرِ الْبُضُونِ وَتَوَاحِدُ قُبٌ ٥
- ٢ وَنَحْمِي الدِّمَارَ حِينَ يَشْتَجِرُ الْقَنَا وَنَشْنِي عَنِ السَّرْبِ الرَّعِيلَ الْمُسُومَا

XXVI. *Tacil.* This poem occurs in the account of the Day of Raqam given in the commentary to the *Mufaḥḥḥalīyat*, p. 33¹³, where it is stated by Ibn al-Kalbī to have been copied from "the Book of Ḥammad ar-Rāwīyah". The version there given enables some corrections to be made in the text of our MS.

a) MS أَيْب; Mfqt as text.

b) So Mfqt; MS فَاخْتَصَّ.

c) MS وَلَسْتُ.

d) Mfqt تَامِيًا, with تَامِكًا as v.l.

e) Mfqt فَتَكَلَّتْ.

f) Labrd Drw. XXXIX, 7.

XXVII. *Tacil.* Vv. 3, 4, 5 cited.

الْمَاتَمُ اجْتَمَعَ الْإِنْسَاءُ وَتَقَلَّبُ بَعْضُهُنَّ بَعْضًا فِي قَرْحٍ أَوْ قَرْحٍ وَاجْمَعَ الْمَاتَمُ: قُلُ الْأَعْمَشَى
وَالْمَاتَمُ بِالنَّحْوِ الَّذِي آتَا عَبْدَهُ لِيَصْطَفِقَنَّ يَوْمًا عَلَيْكَ الْمَاتَمُ

يعني نساء. والنحس جمع حاسر وهو المكشوف عن رأسه

XXV.

- ١ يَا لَهْفِي عَلَى مَا ضَلَّ سَعْيِي وَسَيْرِي فِي الْهَوَاجِرِ مَا أَقِيلُ
٢ فَإِنَّ الْحَيَّ خَتَعَمَ أَحْرَزْتُهُمْ رِمَاحُهُمْ وَتُنْذِرُهُمْ سَلُولُ
سَلُولُ بريد بن سلول: [و] بنو مرة بن صعصعة بن حوزن: وأمهم سلول بنت ذهل بن شيبان.
وكانوا احتلوا من ختعم أن يندروهم من كلاب إن أرادتهم وإن يكتنوا عليهم إن أرادوهم
٣ يَمْخَرَجُنَا فَلَا تَخْفَى عَلَيْهِمْ وَيَأْتِيهِمْ بِعَوْرَتِنَا الدَّلِيلُ
الغيرة موضع الوصول إلى القوم وهو التغر: ومنه يقال. فلان يحامي عورة آل فلان. يقول نحن لا نخفى
عليهم نكثرتنا
٤ وَلَوْ أَنِّي أَطَعْتُ لَكَانَ مَيِّى لِمُدْرِكَ أَكْلِبِ يَوْمَ طَوِيلُ
مُدْرِكُ أَكْلِبِ أَبُو أَيْسَ بْنِ مُدْرِكِ فَرَسٌ خَتَعَمَ. وقوله يوم طويل من الشر فهو أطول ما يكون عندهم
٥ وَلَكِنِّي غَصِيْتُ وَكَانَ جَهْلًا بِهِمْ إِلَّا يُبَالُوا مَا أَقُولُ
٦ (54b) يَلُومُنِي الَّذِينَ قَرَكْتُ خَلْفِي وَيَعْصِيَنِي الَّذِينَ بِهِمْ أَصُولُ
صُلْتُ أَصُولُ مِنَ الصُّوَّةِ: وهو أن يعتزركا الفحلان من الجمال

a) al-A'shà, Drw. Escorial MS fol. 42a, with فَالْمَاتَمُ and لِيَصْطَفِقَنَّ; a somewhat different reading of first hemistich in MbqKam. 396¹⁰.

XXV. *Wafir*; no citations.

b) i.e. "They had taken upon them the duty, or office, by agreement with Khath'am".

c) MS broken away: restoration certain.

الْمُغْلَغَلَةُ الرسالة ^a يُتَغَلَّلُ [بها] حتى تَصِلَ إلى صَاحِبِهَا. وَالْعِذْرُ جَمْعُ عِذْرَةٍ وَفِي الْعِذْرَةِ بُضٌّ: قُلُوبُ الْمَغْلَغَلَةِ

هَـ هَـا لَنْ تَأْ عِذْرَةً إِلَّا تَكُنْ نَفَعَتْ فَإِنْ صَاحِبُهَا مُشَرِّفُ الشَّجَرِ

٤ وَقَدْ عَلِمْتُ عَلَيَا هَوَازِنَ أَنَّنَا بَدُو الْكَرْبِ لَا نَعْمًا يُوْرِدُ وَلَا صَدْرَ

ه نَشُدُّ عِصَابَ الْكَرْبِ حَتَّى نَذِرَهَا إِذَا مَا نَفُوسُ الْقَوْمِ طَالَعَتِ الثُّغْرَ

قَالَ نَشُدُّ عِصَابَ الْكَرْبِ مَثَلٌ: وَأَمِلْ ذَلِكَ أَنَّ الدَّفْعَةَ إِذَا امْتَنَعَتْ مِنَ الْحَلَبِ عِصْبٌ لِحَذَاتِ صَدْرٍ: هـ

قَالَ وَمِثْلُهُ قَوْلُ الْحُطَيْيَةِ

ه تَذَرُونَ لَنْ شَدَّ الْعِصَابُ عَلَيْكُمْ وَنَأْبَى إِذَا شَدَّ الْعِصَابُ فَلَا نَذِرَ

وَيُقَالُ فِي مَثَلٍ: لَا عَصَبَتَكَ عَصَبَ السَّلَامِيَّةِ أَيْ لِأَضْيِيقِ عَلَيَّكَ. وَالثُّغْرُ جَمْعُ ثُغْرَةٍ وَفِي ثُغْرَةِ الذَّخْرِ: هـ

٩ تَرَى رَائِدَاتِ الْخَيْلِ حَوْلَ بُيُوتِنَا أَبَا دَيْمِلَ تَرْدِي بِالْعِشِيِّ وَبِالْبُكْرِ

الرَّائِدَاتِ الَّتِي ^d تَرُودُ تَجِيءُ وَتَذَعِبُ: وَيُقَالُ ^e الرَّائِدُ لَا يَنْدُبُ أَقْلَهُ: وَحَوْلُ الَّذِي يَدْعُو فِي سَلْبِ ١٥

الْكَلِّ يَنْتَقِدُمُ الْقَوْمَ فَيَنْظُرُ مَوَاقِعَ الْكَلِّ. وَأَبَا دَيْمِلَ جَمَاعَتٌ وَاحِدُهَا دَيْمِلٌ وَتَرْدِي مِنَ تَرْدَمٍ وَحَوِ

صَرَبَ مِنَ الْعَدُوِّ: ^g وَقِيلَ لِلْمُنْتَجِعِ بَيْنَ نَبْهَانٍ: مَا الرَّدَّيْنِ. فَقَالَ: الذَّعْبُ بَيْنَ الرَّيِّ إِلَى الْمُسَعِدِ: مَثَلٌ

رَدَى يَرْدِي رَدْيًا ^h [وَرَدْيَانًا] (54a) ☆

XXIV.

١ لَعْمَرُكَ مَا تَنَفَّكَ عَنِّي مَلَامَةً

٢ إِذَا قُلْتُ هَذَا حِينَ رَاجَعَ وَدَّهَا

٣ لِمَهْلِكَ أَفْرَاسِ أُصْبَنَ وَرَبَّمَا

٤ مِّنَ الْأَرْضِ أَهْلًا بَعْدَ مَالٍ وَجِيرَةٍ

بَنُو جَعْفَرٍ مَا هَمَّجَ الضُّفْنُ حَقْفَرًا

أَبَى حَقْدَهَا فِي الصَّدْرِ إِلَّا تَذَكَّرَا

أَصَابُوا بِهَا أَمْثَالَهَا ثُمَّ أَكْثَرَا

وَأَبَقَتْ لَهُمْ مِثْنِي مَاتِمَ حُسْرًا

a) MS يُتَغَلَّلُ بها added conj.

b) Mu'all. 50; usual text قَدْ تَهَ فِي الْبَلَدِ; Tibrizt mentions our reading as variant.

c) Diwān, XIX, 19.

d) MS تَرُدُّ.

e) For this proverb see Lane 1185c, and Ham. 547²⁴.

f) MS has يَنْدُبُ in place of الذَّى.

g) See Lane 1071a b.

h) Added conj.; probably dropped between two pages.

XXIV. *Ta'wil*; no citations.

XXII.

١ أَنَرَأَيْنَا بِالسَّهْلِ تَدْلُنَ مَذْجًا دُرَى شَعْفٍ شَتًّا وَبَانًا وَعَرَعَرًا
لِيُرَوْا كُلَّ شَيْءٍ أَعْلَاهُ. وَالشَّعْفُ رُؤُوسُ الْجِبَالِ الْوَاحِدَةِ شَعْفَةً: يَرِيدُ لِحِقَّتَهُمْ بِالْجِبَالِ. وَقَدْ
لَهَا جَرٌّ

٢ نَأْصِبُكَ لَمْ يَتْرُكَنَّ حَطًّا لِعَامِرٍ مِّنَ النَّاسِ إِلَّا لَاحِقًا قَدْ تَغَيَّرَا
يَعْنِي قَدْ لَحِقْتُ حَقِّي إِذَا أَدْرَكْتَهُ. وَتَغَيَّرَ أَحَدُ غَيْرِهِ وَهُوَ وَاحِدُ الْأَغْبَارِ وَهُوَ الْبَقِيَّةُ مِنْ كُلِّ شَيْءٍ: قَالَ
لُحَارُثُ بْنُ حِلْزَةَ أَيْشِدْقُ

هَلَا تَكْسَعُ الشَّوْلُ بِأَغْبَارِهَا إِنَّكَ لَا تَدْرِي مَنِ النَّاتِقُ

أَيْ بَقِيَ فِيهَا وَلَا تَسْتَقْصِ عَلَيْهَا فَإِنَّكَ مَيِّتٌ ٥

XXIII.

١ لَعَمْرِي لَقَدْ أَهْدَى زَيْدًا مَقَالَةً عَ عَلَيْنَا فَهَلْ إِنْ كَانَ ذَا مِرَّةٍ صَرَزَ
(53a) زَيْدٌ يَعْنِي النَّابِغَةُ الذَّبِيانِيَّةُ. وَالْمِرَّةُ الْإِحْكَامُ: يَقَالُ حَبْلٌ مُمَرٌّ أَيْ مَفْتُولٌ مُحْكَمٌ: وَقَدْ أَمَرَ فَتَلَهُ
إِذَا أَحْكَمَهُ ٥

٢ تَغَيَّرْنَا يَوْمَ الْمَرْوَرَةِ سَادِرًا وَعِنْدَكَ مِنْ أَيَّامِنَا قَبْلَهَا غَيْرُ
سَادِرًا رَاكِبًا رَأْسَهُ جَهْلًا. وَالْمَرْوَرَةُ يَوْمُ طَفَرَتْ بَنُو ذُبْيَانَ بَنِي عَمْرِىَ. وَيُرْوَى عِزَّى

٣ فَمَنْ مُبْلِعُ ذُبْيَانَ عَنَى رِسَالَةً مَغْلُغَةً مِّنَى وَمَا تَنْفَعُ الْعِدَزُ

XXII. *Tawil*; no citations found.

a) Mfqt No. CXXVII, 2; LA X, 185⁶. MS corruptly الشَّوْلُ.

b) MS يَقِي and تَسْتَقْصِي. The explanation here given does not agree with that in LA, i.e.

XXIII. *Tawil*; no citations traced.

c) MS عَلَيْهِ; the correction seems necessary.

d) MS الْمَرْوَرَاتِ, and so often elsewhere; the reasons for preferring the spelling in the text are stated in Yāqut IV, 505²⁰ ff.

٣ وَأَدَيْتُ زَيْدًا بَعْدَ مَا كَانَ ثَاوِيًا إِلَى أَهْلِهِ يَوْمَ الثَّمَنَةِ سَالِمًا

٤ a فَأَصْبَحْتُ لَا فِي سَوَامٍ فِدَائِي وَأَصْبَحْتُ فِي ثَمَانٍ يَخْطُرُ نَاعِمًا

السَّوَامُ مَا رَعَى مِنَ الْمَالِ. وَثَبَانٌ مَوْضِعٌ. يَخْطُرُ نَاعِمًا لِأَنَّهُ سَلِمَ مِنِّي لَمْ أَقْتُلْهُ فَبَوَّعَهُ لَنَا نَسْأُورُ وَنَحْنُ

٥ يُزَجِّي جِيَادَ الْخَيْلِ فَخَوَّ دِيَارَكُمْ وَقَدْ كَانَ عِنِّي جَلْدٌ مِنَ الْقَدِّ آرَمًا

يُزَجِّي يَسُوفُ. وَأَرَمٌ صَيِّفٌ: يَزْعُمُ عَمْرٌ أَنْ زَيْدٌ لَخَيْلٍ كُنْ أَسِيرًا فِي أُنْدَلُسٍ وَأَنَّهُ اسْتَمَدَّ عَمْرٌ عَلَى قَدِّ

عَامِرٍ: فَلَمَّا أَطْعَمَهُ الرُّمَحَ اسْتَنْقَذَهُ مِنْهُ. وَحَوْفُونُ: فِي سَوَامٍ فِدَائِي: يَقُولُ: أَنَا لَمْ أَخْذُ فِدَاءً حَتَّى

فَأَصْبَحَ يَغْرُوكُمْ وَتَدَّ كَانِ فِي قَدِّكُمْ وَأَسْرِكُمْ

٦ فَلَا تَعْجَلَنَّ وَأَنْظُرْ بِأَرْضِكَ فَارِسًا يَهْزُ رُدَيْنِيَا وَأَنْصُ صَارِمًا

رُدَيْنِي رُمَحٌ مَنْسُوبٌ إِلَى رُدَيْنَةَ وَهِيَ امْرَأَةٌ كُنْتُ تَقِيمُ الرُّمَحَ بِالْحَقِّ: وَاحِدٌ فَرَسٌ يَهْزِي وَمِنْهُ

رُمَحٌ خَطِيٌّ وَرُمَاحٌ خَطِيَّةٌ: وَكُنْتُ سَقْنُ الْبَحْرِ تَرْفَأُ إِلَيْنَا فِي الْقَدِيمِ

٧ (53a) لَمْ كُلَّ يَوْمٍ غَارَةً عُرِفَتْ لَهُ إِذَا قَادَهَا لِلْمَوْتِ جُرْدًا سَوَاعِمًا

إِذَا قَادَهَا يَعْنِي لِلْخَيْلِ وَإِنْ لَمْ يَأْتِ بِذِكْرِهَا. وَجُرْدًا قِصَارُ الشَّعْرِ وَالْوَحْدُ أَبْرَدُ وَنَوَلٌ تَسْعَرُ عُجْبَةً فِي

الْخَيْلِ. وَقَوْلُهُ سَوَاعِمُ أَيُّ صَوَامِرٍ مُتَغَيِّرَةٍ: يَقَالُ سَهْمٌ وَجْهُهُ أَيْ تَغْيِيرُهُ

٨ وَعَبْدٌ بَنِي بَرْشَا تَرَكْنَا مُجَدَّلًا غَدَاةً ثَوَى بَيْنَ الْقَوَارِسِ كَارِمًا

مُجَدَّلًا مَصْرُوعًا يَقَالُ جَدَّلَهُ وَقَطَّرَهُ وَجَعَلَهُ إِذَا صَرَعَهُ. وَثَوَى أَثَمَ أَيْ مَاتَ فَبَقِيَ عُنْدَهُ. وَدَرَمًا

يَقَالُ كَرَمٌ بَأَنَفِهِ

٩ مَرْتَنَاوَلْتُهُ فَاخْتَلَّ سَيْفِي دُبَابُهُ شَرَّاسِيفُهُ الْعَلِيَا وَجَدَّ الْمَعَاصِمَا

اخْتَلَّ انْتَضَمَ. وَدُبَابُ السَّيْفِ مَوْضِعُ الْمَضْرِبِ مِنْهُ. وَشَرَّاسِيفُهُ الْوَاحِدُ شَرَّسُوفٌ وَهُوَ مَقْدُ الْأَصْلَاعِ مِمَّا

يَلِي الصَّدْرَ. وَالْمِعْصَمُ مَوْضِعُ السَّوَارِ وَالْجَمْعُ الْمَعَاصِمُ

١٠ وَأَنْتَ قَرِيبٌ قَدْ رَأَيْتَ مَكَانَهُ تُنَادِي شَتِيرًا يَوْمَ ذَاكَ وَعَاصِمَا

a) Cited as text in Bakrī 210⁶; Bakrī appears to be in error in bringing this verse as evidence that Taimān was in the country of 'Abs; the verse implies that Zaid was in his own country, that of 'Taiyi'.

b) MS sic. لَمْ أَخْذُ

c) MS سَهْمٌ وَجْهُهُ مَا تَغْيِيرُهُ.

d) The name بنو البرشاء occurs as that of a sub-tribe in Nab. Drw. XXI, 11: LA VIII, 151²⁴.

e) So LA vocalizes: MS كَرَمٌ.

f) Cited 'Askari, Kit. as-Sinā'atayn 82, as عَلَى غَايَةِ التَّكْلِيفِ.

الْأَرْضِ الدَّخِيلِ اُنْذَى لَهُ رَعْنٌ مِثْلُ رَعْنِ الْجَبَلِ وَهُوَ اَنْفٌ يَتَقَدَّمُ مِنْهُ. وَذَى لَجَبٍ ذَى صَوْتٍ
وَجَلْبَةٍ. وَمُبَيِّنٌ مِنَ النَّيْمِ: يَقَالُ فَرَسٌ نَيْمَةٌ اِذَا كَانَ لَا يُدْرَى كَيْفَ يُوتَى لَهُ: وَمِنْهُ يَقَالُ فَقُلْ مُبَيِّنٌ
اِى عَمْرٍ عَمْدَ لَافْتِنَاحٍ.

XXI.

عَمْرُ بْنُ الطُّفَيْلِ عَلَى بَنَى عَبَسَ فِي «حَبَلٍ»: وَزَيْدٌ الْحَبَلُ بْنُ مَهْلِلٍ مُجَاوِرٌ فِي بَنَى عَبَسَ. فَأَخَذَ
مُتَلَعَةً مِنْ إِبِلِهِمْ. فَأَذَرَتْهُ زَيْدٌ الْحَبَلُ: فَقَالَ لَهُ وَهُوَ حَامِيَةُ الْقَوْمِ: مَا تُرِيدُ. فَقَالَ زَيْدٌ: لَقَدْ عَلِمْتَ ذُو
أُرَيْدٍ (يَعْنَى الَّذِي أُرِيدُ): قُلِ الْيَزِيدِيُّ فِي لُغَةِ طَبِئِي: قُلِ رَجُلٌ مِنْهُمْ

فَإِنْ بَيَّنْتَ نَمِيمٌ ذُو سَمِعَتِ بِهِ فِيهِ تَنَمَّنَتْ وَأَرَسَتْ عِرْقَهَا مُضَرٌ
وَأَنشَدَ لِبَعْضِ الْأَسَدِيِّينَ * أَلَا أَنْظَرَا فِي الْقَطِيعِ ذُو مَضَى * وَأَنشَدَ غَيْرُهُ

بِإِذَا الْوَاءِ مَا أَيْبَى وَجَدِي وَيَبْرَى ذُو حَقَرْتُ وَذُو طَوَيْتُ

اِى الَّذِي حَقَرْتُ وَطَوَيْتُ). وَقَالَ لَهُ عَمْرٌ: مَا كُنْتَ بَنُو عَبَسَ لِنَتَرِكَ وَسَلَى وَمَا أَظْنُكَ تَنَالُ ذَلِكَ
حَتَّى أَلِيكَ بَعْضُ مَا تَكْرَهُ. قَالَ لَهُ زَيْدٌ: أَلَا تَرَى تَعْلَبُ رُمَحَكَ مُنْهَضِمًا. قَالَ لَهُ عَمْرٌ: لَكِنَّ السَّيْفَ لَيْسَ
بِهِ بَأْسٌ. قَالَ زَيْدٌ: أَفَلَا أُعْطِيكَ رُمَحِي هَذَا. قَالَ: بَلَى فَأَرَكْرَهُ فَتَنَجَّ عَنْهُ. فَفَعَلَ. وَلَحِقَهُ ضَبِيعَةُ بْنُ
الْحَارِثِ فَقَالَ: يَا زَيْدُ ذُوكَ وَالرَّجُلُ. فَقَالَ زَيْدٌ: إِنِّي أَرَى فِيهِ ذُو تَرَى (اِى أَهْلُهُ كَمَا d [تَهَابُهُ]). (52b)
فَحَمَلُ ضَبِيعَةُ فَضَعَنَ عَمْرًا فَمَارَ الرُّمَحُ. وَحَمَلَ عَلَيْهِ فَطَعَنَهُ: فَقَالَ عَمْرٌ

١ فَإِنْ تَنَجَّ مِنْهَا يَا ضَبِيعُ فَإِنِّي وَجَدَكَ لَمْ أَعْقِدْ عَلَيْكَ التَّمَامِيَا

التَّمَامِيُّ الْعَوْدُ «الوَاحِدَةُ تَمِيمَةٌ»: وَفِي مَا تُنَاطُ عَلَى الْفَرَسِ وَالصَّبَى خَيْفَةُ الْعَيْنِ ٥

٢ فَأَنزَلْتُهُ إِنْزَالَ مِثْلِي مِثْلَهُ بِنَجْلَاءَ بَلَّتْ ظَهْرُهُ وَالْمَاكِمَا

تَجَلَّاهُ طَعَنَةً وَاسِعَةً: وَسَنَانٌ مُنَاجَلٌ اِذَا كَانَ وَاسِعَ الطَّعْنِ: وَعَيْنٌ تَجَلَّاهُ وَعَيْنُونَ تُجَلُّ: وَأَنشَدَ تَعْلَبُ

* ذَوَاتُ الشِّفَاهِ الْخَوَرِ وَالْأَعْيُنِ النُّجُجِ *. وَالْمَاكِمُ لَحِمَاتٌ ٥

XXI. *Tawil*; verses 4 and 9 cited.

a) MS جَبَلٍ.

b) Ham. 292¹⁶.

c) MS لِنَتَرِكَ.

d) Accidentally omitted between two pages.

e) MS الواحد.

f) MS النُّجُجِ.

٤ وَيَا كُورِ إِذْ ثَابَتْ حَلَاثِبُ جَعْفَرٍ إِلَيْكُمْ وَجَاءَتْ خُثْعَمُ لِيَتَحَاشِدَ

(51b) الْكُورُ جَبَلٌ. وَثَبَتْ رَجَعَتْ تَثُوبٌ ثَوْبًا. وَالْحَلَاثِبُ الْجَمْعُ: يَجْتَمِعُونَ لِلْعَدُوِّ. وَتَحَاشَدَ مَرَّ

الْإِحْشَادَ لِلْأَمْرِ وَهُوَ الْاجْتِمَاعُ وَالِاتِّفَافُ: يَقَالُ احْتَشَدَ عَلَى بَنِي فُلَانٍ أَيْ تَعَدَّوْهُ عَلَيْهِ ۞

ه لَيْمَنْتَرَعُوا عَلَقَاتِنَا ثُمَّ^a يَرْتَعُوا

الْعَلَقَةُ وَالْعِرْقَةُ الْمَعَاشِ وَالْقَوَامُ. ارْتَدَّتْ أَهْلَكَتْ وَالرَدَى الْهَلَاكُ. وَامْجَدُ شَرِيفٌ ۞

٥ فَانْقَدْتُ عَبْدَ اللَّهِ ثُمَّ بِضْرَبَةٍ وَقَدْ خَامَ عَنْهَا كُلُّ حَامٍ وَذَائِدُ

خَامٌ جَبْنٌ وَضَعْفٌ يَخِيمُ. وَقَوْلُهُ كُلُّ حَامٍ أَيْ كُلُّ مَنْ يَحْمِي عَلَى إِنْسَانٍ قَدْ جَبَنَ لِسَدِّ الْأَمْرِ. وَذَائِدُ

الْمَانِعُ: يَقَالُ قَدْ ذُذْتُ عَنْ كَذَا وَكَذَا أَيْ مَنَعْتُهُ^c وَالْمُدَوْدُ الْمَنْعُ ۞

٧ تَرَكْتُ صَرِيْعًا بِالْعَرَاءِ مُجَدَّلًا ضَبِيْعَةً إِذْ نَجَّيْتُ شَتِيرَ بْنَ خَالِدٍ

ضَبِيْعَةٌ رَجُلٌ مِنْ بَنِي عَبَسٍ. مُجَدَّلًا مَضْرُوعًا مُلْقًى فِي التَّجْدَانَةِ. وَالْعَرَاءُ الْقَفْرُ مِنَ الْأَرْضِ ۞

٨ طِمْرٌ وَزَيْدُ الْخَيْلِ قَدْ نَالَ طَعْنَةً إِذِ الْمَرْءُ زَيْدٌ جَائِرٌ غَيْرُ قَاصِدٍ

أَرَادَ نَجَّيْتُ شَتِيرًا طِمْرٌ وَهُوَ الْفَرْسُ الْوُثْبُ يَقَالُ كَمَرُ أَيْ وَقَبٌ: وَيُسَمَّى^d الْبُرْعُوثُ نَمْرٌ بِنِ نَمْرٍ. وَخَائِرُ

وَالْجَائِصُ وَالْخَائِدُ وَالْعَادِلُ الْمُنْتَحِرِفُ عَنِ الطَّرِيقِ ۞

٩ فَذَلِكَ مَا أَعْدَدْتُ فِي كُلِّ مَاقِطٍ كَرِيهٍ وَعَامٍ لِلْعَشِيرَةِ آئِدٍ

الْمَاقِطُ مَصِيفٌ لِلْحَرْبِ. وَأَيْدٍ مُثْقَلٌ مِنْ قَوْلِ اللَّهِ جَلَّ وَعَزَّ: ه لَا يُوَدُّ حِقْطُهُ: أَيْ لَا يُعْلَفُ لِقَا ۞

أَدْنَى الشَّيْءِ إِذَا أَثْقَلَنِي: وَالْأَيْدُ وَالْأَدُ الْقُوَّةُ وَالشِّدَّةُ ۞ (52a)

XX.

١ فَتَلَّنَا يَزِيدُ بَنَ عَبْدِ الْمَدَانِ عَلَى غَمْرِ جُرْمٍ وَلَمْ نَطْلِمِ

٢ بِأَعْوَى وَيَوْمَ لَقِينَاهُمْ بِأَرْعَنَ ذِي لَجَبٍ مِنْهُمْ

a) MS تَرْتَعُوا.

b) MS فَانْقَدْتُ.

c) MS (l) الممدود

d) MS تَبَرَّعْتُ.

e) Qur. II, 256.

XX. *Mutaqarib*; v. 2 cited (without name) in Yaq. I, 317³.

f) So in MS, and also in scholion; but the second time مُبَيِّمٌ (فُقِلَ) مُبَيِّمٌ; Lane has only مُبَيِّمٌ, but the active form seems better where the subject is not a manufactured article.

٧ عَلَى جُرْدٍ مُسَوِّمَةٍ عِتَاقٍ تَوَقَّضَ بِالشَّبَابِ وَبِالْكُهُولِ
 الجرد الخيل الفصار الشعير: وطول الشعر فحجته والواحد أجرد والثنى جرداء. ومُسَوِّمَةٌ مُعَلَّمَةٌ. عِتَاقُ
 برام يقل من عنق أى كريمة. ^a وتَوَقَّضَ أى تَوَقَّلَ وهو أَشَدُّ الْعَدُوِّ حَتَّى يَكُنَّ يُضْرَعُ

٨ إِذَا مَا الرِّكْضُ أَسْهَلَ جَانِبَيْهَا وَجَدَّ السَّيْرُ وَأَنْقَطَعَ النَّقِيلُ
 أسهل حسيب أسهل بالعرف. والنقيل الواحد نقيلة وفي النعال التى تُتَخَذُ لِلخَيْلِ وَالْإِبِلِ تُحْذَاهَا.
 يقول تُطْعَمُ نَعْلَاهُ مِنْ شِدَّةِ السَّيْرِ. والنقيل ما خُصِفَ مِنَ النِّعَالِ: (51a) وَالنَّقْلُ ضَرْبٌ مِنَ السَّيْرِ

٩ وَيَوْمَ الشَّعْبِ غَادَرْنَا لَقِبْطًا بِأَبْيَضَ صَارِمٍ عَضْبٍ صَقِيلِ
 غادرنا تزلنا: ومنه يُقَالُ الْغَدِيرُ لَأَنَّهُ السَّيْلُ غَادَرَهُ أَيْ تَرَكَهُ. وَالصَّارِمُ السَّيْفُ الْقَاطِعُ. وَالْعَضْبُ أَيْضًا
 الْقَائِعُ: وَيَقَالُ نِسَانٌ عَضْبٌ أَيْ حَادٌّ

١٠ غَدَاةً أَرَادَ أَنْ يَسْمُوَ إِلَيْنَا بِأُسْرَتِهِ وَأَخْلَفَهُ الْقَبِيلُ
 سمو يرتفع والسمو الارتفاع. بِأُسْرَتِهِ بِقَوْمِهِ الَّذِي أُسِرَ بِهِ أَيْ شِدَّةَ بِهِ: وَالْأَسْرُ وَقْتُةُ الْخَلْفِ وَإِحْكَامُهُ:
 وَيَقَالُ سَمِيَ الثَّقَبُ: وَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ^b وَشَدَدْنَا أَسْرَعَهُمْ: أَيْ خَلَقْنَاهُمْ وَاللَّهُ أَعْلَمُ

١١ فَأَبْنَا غَانِمِينَ بِمَا اسْتَفَانَا نَسُوقُ الْبَيْضِ دَعَوَاهَا الْأَلِيلُ
 أبنا رجعنا والأوب الرجوع والأوبة الرجعة والإياب الرجوع أيضا: قَالَ الْعَنَوِيُّ ^c وَالْإِيَابُ حَبِيبٌ. وَاسْتَفَانَا مِنْ
 ١٢ الْغَى. وَالْأَلِيلُ وَالْأَيْنُ مِنَ الصُّرُوحِ وَهُوَ أَنْ تَتَوَلَّى وَتَصْرَحَ لِأَنَّهُ قَدْ أُسِرَتْ فَهِيَ غَرِيبَةٌ تَبْكِي

XIX.

١ بَنِي عَامِرٍ غُضُّوا الْمَلَامَ إِلَيْكُمْ وَهَانُوا فَعُدُّوا الْيَوْمَ ^d [فِيكُمْ] مَشَاهِدِي
 ٢ وَلَا تَكْفُرُوا فِي النَّائِبَاتِ بَلَاءَنَا إِذَا عَضَّكُمْ خَطْبٌ بِإِحْدَى الشَّدَائِدِ
 ٣ سَلُّوا تُخْبِرُوا عَنَّا غَدَاةً أَقْصِرَ جِسْمِي مَوْضِعَ أَوْ بَلَدًا وَيُرْوَى أَيَّامٌ بِالْجَرِّ وَالنَّصْبِ. وَحَاشِدٌ مِنْ هَمْدَانَ. وَضَوَارِسُ مَا ضَرَسَهُمْ مِنَ الْحَرْبِ:
 ٢٠ وَيَقَالُ فَلَانٌ ضَرَسَ شَيْئًا أَيْ سَبَّاهُ الْخُلْفُ. وَكَذَا أُعْرِبَ

^a This does not agree with the explanations of al-Aṣmaʿī and Abu ʿUbaidah in LA VIII, 376 ff.; see Lane 2961c, and Aṣm., *Khail*, 269 ff.

^b Qur. LXXVI, 28; and see Lane, 58a.

^c Not found in Ṭufail's *Diwan*.

XIX. *Taʿrīf*.

^d Omitted by copyist: conj.

XVIII.

١ صَبَحْنَا الْكَئِيبَ مِنْ عَبَسَ صَبُوحًا بِكَاسٍ فِي جَوَانِبِهَا التَّمِيلُ

التَّمِيلُ وَالتَّمِيلُ وَالتَّمِيلُ السَّمُ. وَالصَّبُوحُ شَرْبُ الْعَدَاةِ: وَتَقْبِيلُ شَرْبُ نَصْفِ النَّبَارِ وَتَعْبِيقُ شَرْبُ الْعَبَسِ
وَالْجَاشِرِيَّةُ شَرْبُ السَّخَرِ. وَالتَّمِيلُ الَّذِي أُنْفِقَ وَبَقِيَ فِي الْأَنْفِقِ حَتَّى يُدْرِكَ فِيهِ وَجَرِي السَّمُ فِي الْكُمَالِ.
وَمِنْهُ تَمِيلَةُ النَّاقَةِ لِلْعَلَفِ [الَّذِي] يَبْقَى فِي جَوْنِهَا

٢ وَأَبْقَيْنَا لِمَرْءَةٍ يَوْمَ نَحْسٍ وَأَخَوْتِهِمْ فَقَدْ ذَهَبَ الْغَلِيلُ

يَوْمَ نَحْسٍ يَوْمَ رِيحٍ وَتَبَرَةٍ: وَأَمَّا إِرَادَ يَوْمًا صَعْبًا. وَالْغَلِيلُ حَرَارَةٌ فِي الصَّدْرِ مِنْ عَطَشٍ أَوْ غَيْظٍ: وَالْعَلَّةُ
وَالْغَلِيلُ وَاحِدٌ. أَيْ اشْتَقَيْنَا مِنْهُ لَأَنَّا قَدْ نَلْنَا مِنْهُ وَأَبْقَيْنَا فِيهِ فَقَدْ زَالَ الْغَلِيلُ

٣ تَرَكْنَا دُورَهُمْ فِيهَا دِمَاءً وَأَجْسَادًا فَقَدْ ظَهَرَ الْعَوِيلُ

الْعَوِيلُ الْبُكَاءُ وَالصِّيَاغُ: يُقَالُ أَعْوَلَتِ الْمَرْأَةُ تَعْوِيلًا (50b) إِعْوَالًا: وَأَمْرًا مُعِيَّةً أَيْ بِأَمْرٍ صَبَّحَتْ
فِي بُكَاءِهَا

٤ فَذَلَّ الْأَبْلَحُ الْمُخْتَالُ إِنَّا نَحْيِسُهُ وَعَزَّ بِنَا الدَّلِيلُ

الْأَبْلَحُ الْمُنْكَبِرُ. وَالْمُخْتَالُ ذُو الْخِيَلَاءِ. نَحْيِسُهُ أَيْ نُدَّيْلُهُ: وَمِنْهُ سَمِيَ الْمُخْيِسُ ^a بِبُخْمَرَةٍ: ^b وَالْخَيْسُ
الْأَجْمَةُ يَرْتَبِطُ فِيهِ الْأَسَدُ: وَيُقَالُ خَاسَ الْبَيْعِ يَخْيِسُ خَيْسًا إِذَا بَقِيَ وَتَسَدَّ

٥ قَتَلْنَا مَالِكًا وَأَبَا رَزِينٍ غَدَاةَ الْقَقَاعِ إِذْ لَمَعَ الدَّلِيلُ

لَمَعَ الدَّلِيلُ [أَيْ] لَمَّا رَأَوْهُمْ رَابِعَتُنَا وَدَلِيلُنَا لَمَعَ إِنِّي بِنَا بِنُوبِهِ. وَالْقَقَاعُ الْأَرْضُ الْخَمْرَةُ الضَّيْنُ تَسْلُكُ الْمَاءِ
وَجَمْعُهُ قَيْعَانٌ وَأَقْوَاعٌ: قَالَ الشَّاعِرُ: * وَأَقْفَرُ أَقْوَاعُ اللَّوَى وَخَمَائِلُهُ*: وَالْخَمِيلُ جَمْعُ خَمِيلَةٍ وَرَمْلٌ
يُنْبِتُ الْكَشْيِشَ

٦ لَنَا فِي الرَّوْعِ أَبْطَالُ كِرَامٍ إِذَا مَا الْخَيْلُ جَدَّ بِهَا الصَّهِيلُ

الرَّوْعُ الْقَرْعُ وَالرَّائِعُ الْقَرْعُ. وَالْأَبْطَالُ الْأَشْدَاءُ تَبْطُلُ عِنْدَهُمُ الْأَنْثَارُ لَا يَقْدِرُ عَلَيْهِمْ نَعْرُهُمْ وَأَمْنُهُمْ: فَمِنْ
قَتَلَهُ بَطُلٌ ذَهَبَ دَمُهُ قَدْرًا

XVIII. *Wafir*; no citations found.

a) This prison, built by the Caliph 'Alī, and used by al-Ḥajjāj, is generally said to have been at al-Kufah: LA VII, 377³.

b) So LA VII, 378²; MS الْخَيْسُ.

وَقَوْلُهُ ضَحْكُ الدَّسِيعَةِ أَيْ الْخَلِيفِ. جَعَلَ غَلِيطٌ: وَرَجُلٌ جَحَقَلَ وَجَحَنَقَلَ إِذَا كَانَ غَلِيطَ الشَّقَةِ ٥

٢ وَتَرَكْتُ نِسْوَتَهُ لَهْنٌ تَفَجَّعَ يَنْدُبْنَهُ أَصْلًا بِنُوحٍ مُعْوِلٍ

تَفَجَّعَ وَنُوحٌ وَاحِدٌ. أَصْلًا عَشَبًا. وَالْمُعْوِلُ الَّذِي يَرْفَعُ صَوْتَهُ فِي الْبُكَاءِ وَالْأَعْوَالُ: يُقَالُ أَكْوَلَتِ الْمَرْأَةُ

لَعْلًا إَعْوَالًا ٥

٣ مِنْ آلِ عَمْرِ قَدْ شَفِيتُ حَرَارَتِي وَغَنِمْتُ كُلَّ غَنِيمَةٍ لَمْ تَضْهَلِ

لَضْهَلُ جَمْعٌ: يَقُولُ رَفِيتُ حِينَ جَمَعْتَنِي: يَقُولُ صَبَدُ لِلرَّجُلِ مَالٌ وَضَهَلُ فِي ضَرْعِ النَّاقَةِ لَبَنٌ أَيْ

اسْتَمَعَ: وَيَتَرُ صَبُولًا ٥

٤ وَنَجَا بِعَنْتَرَةِ الْأَعْرَمِ مِنَ الرَّدَى يَهْوِي عَلَى عَجَلٍ هُوَيُّ الْأَجْدَلِ

الْأَعْرَمُ مُرْسِدُ وَالْأَنْثَى عَرَا وَفِي السَّيِّ فِي وَجْهِهَا غُرَّةٌ: وَالْغُرَّةُ فَوْقَ الْفَرْحَةِ. وَالرَّدَى الْهَلَاكُ. كَأَنَّهُ قَالَ: قَرَّ

أَعْرَمٌ (50a) فَدَقَّتْ نَجَا بِهِ: وَتَوَهَّوْهُ هَوِيًّا إِذَا أَحْطَطَ فِي الْمَضِيِّ. وَالْأَجْدَلُ الصَّقَرُ وَالْجَمِيعُ الْأَجْدَلُ

وَيُقَالُ لِلصَّقَرِ أَيْضًا قَضَمِي وَقَضَمِي ٥

٥ وَتَرَكْتُ عَبْلَةً فِي السَّوَاءِ لِفَتِيَّةٍ بَاتُوا عَلَى كُتْفِ الْخَيُْولِ الْجَوْلِ

عَبْلَةٌ صَاحِبَةُ عَمْرٍ. وَالسَّوَاءُ وَالشَّيْءُ الْاَوْسَطُ أَيْ تَرَكْتُ بَيْنَهُمْ. وَكُتْفُ الْخَيُْولِ أَيْ يَبْسِيتُونَ عَلَى

أَنْفِ خَيُْولِهِمْ. الْجَوْلُ مِنَ الْجَوْلَانِ ٥

٦ رَاخُوا بِهَيْدٍ وَالْوَجِيهَةَ عَمَوَةً يَوْمَ الْوَقَاعِ عَلَى فَجَائِبِ دُمَلٍ

فَجَائِبُ إِذَا دَلَّ. d [وَدُمَلٌ] مِنَ الدَّمِيلِ وَهُوَ ضَرْبٌ مِنَ النَّسِيرِ سَرِيعٌ. عَمَوَةً أَيْ غُلْبَةً: وَيُقَالُ مِنْ عَمَا

يَعْمُو وَالْوَقَاعُ مَضَارٍ وَتَعْنِدُ مَوَاقِعُهُ وَوَقَاعًا ٥

a) This explanation of ضَحْكُ الدَّسِيعَةِ appears to be incorrect; see LA IX, 439 ff, and Lane 879c.

b) The mention of 'Antarah and his mistress 'Ablah (v. 5) in this poem seems to make it impossible that it can be by 'Amir: for the latter was born in the year of the Battle of Shīb Jabalah, when 'Antarah was already a mature warrior of full age; he must have been old while 'Amir was still a youth.

c) MS الْخَيْلِ.

d) Accidentally omitted in MS.

e) MS غُلْبَةً (!)

أبو براء عمه عمر بن جعفر. إى كُنْ كَعَمَكَ قَتَأْتَى لَكَ الْحُكْمُ كما كُنْ يَتَأْتَى نـ

٤ وَلَا تَذْهَبْ بِحِلْمِكَ هَافِيَاتٍ مِّنَ الْخَيْلِ لَيْسَ لَهَا بَابُ

هَافِيَاتٍ مَا يَسْتَحْفَكَ فَتَطْيِشُ لَهَا. مِّنَ الْخَيْلِ إى مِّنَ الْبَيْتِ. وَنَوْنُهُ نَيْسَ لَيْسَ يَلُ إى إِذَا تَلَبَّتْ مَخْلَصًا لَمْ تَجِدْ بَابَهُ

٥ هَافِيَاتٍ مِّنَ الْخَيْلِ لَيْسَ لَهَا بَابُ هَافِيَاتٍ مِّنَ الْخَيْلِ لَيْسَ لَهَا بَابُ

أَدْوَادٌ إِبِلٌ وَهُوَ جَمْعُ دَوْدَ وَهُوَ مَا بَيْنَ الثَّلَاثَةِ إِلَى الْعَشْرَةِ. وَحِسْمَى مَوْضِعٌ. وَرَبُّ الشَّيْءِ صَاحِبُهُ وَرَبُّ

الدَّارِ وَرَبُّ الصَّبِيغَةِ صَاحِبُهَا وَمَالِكُهَا: وَمِنْهُ رَبُّ السَّمَاوَاتِ إى مَتَابُهَا

٦ فَمَا إِنْ كَانَ مِنْ نَسَبٍ بَعِيدٍ وَلَكِنْ أَدْرَكُوهُ وَهُمْ غَضَابُ

ذَكَرَ أَبُو الْعَبَّاسِ ثَعْلَبُ أَنَّ حِسْمَى يَوْمَ لَبْنَى بَغِيضَ عَلَى بَنَى عَمْرٍ (49b) فَنِلَ فِيهِ حَنْطَلَةُ بْنُ تَغْلِبِ

أخو عمر بن الطفيل

٧ فَوَارِسُ مِنْ مَّنْوَلَةٍ غَيْرِ مِيلٍ وَمَرْءٌ فَوْقَ جَمْعِهِمُ الْعُقَابُ

مَّنْوَلَةٌ أُمُّ مَازِنٍ وَشَمْسُ أَبِي قَرَارَةَ: وَمَرْءٌ أَبْنَى عَوْفَ بْنِ سَعْدٍ. وَنَوْنُهُ غَيْرِ مِيلٍ جَمْعُ مِيلٍ وَهُوَ إِلَى

لَا تُرْسَ مَعَهُ. وَالْعُقَابُ الرَّايَةُ وَجَمْعُهَا عُقَابٌ

XVII.

١ يَا رَبِّ قَرْنٍ قَدْ تَرَكْتُ مُجَدَّلًا ضَحْمَ الدَّسِيعَةِ رَأْسَ حَتَّى جَحَقَلِ

يُقَالُ هُوَ قَرْنُهُ فِي الْقِتَالِ وَالْحَرْبِ إِذَا كَانَ شَجَاعَتُهُمَا وَاحِدَةً: وَهُوَ قَرْنُهُ فِي السَّيْرِ إِذَا كَانَ مِيلَانَهُمَا وَاحِدًا. ١٥

مُجَدَّلًا إى مُضْرُوعًا عَلَى الْجِدَالَةِ وَفِي الْأَرْضِ: قَالِ الرَّاجِزُ

g قَدْ أَرَكَبُ الْآلَةَ بَعْدَ الْآلَةِ وَأَتَرَكُ الْعَاجِزَ بِالْجِدَالَةِ

a) Diw. طَامِيَاتٌ BA طَامِيَاتٌ.

b) Diw. فَمِنْ لِقَائِكَ and فَمِنْ تَلْبَسِ الْفَوَارِسُ يَوْمَ حِسْمَى.

c) Diw. وَمَرْءٌ. d) MS أَمْرَأَةٌ sic!

e) For the meanings of أَمِيلٌ see LA XIV, 161¹ ff.; that given in the scholion does not suit here.

XVII. Kamil; no citations.

f) MS تَرَكْنِ: all the following verbs are in the 1st pers. sing.

g) See ante, p. 103¹.

الْمَحْوَرَةُ وَالْمَحَاوَرَةُ وَالْإِحَارَةُ وَالْحَوَارُ وَالْحَوِيرُ كُلُّهُ الْجَوَابُ: قَالَ طَرَفَةُ
 ١٥ وَأَصْفَرُ مَضْبُوحٌ نَظَرْتُ حَوِيرَهُ عَلَى النَّارِ وَأَسْتَوْدَعْتُهُ كَفَّ مُجْمِدِ

ويروى: نَظَرْتُ حَوِيرَهُ عَلَى النَّارِ ١٥

١٠ فَإِنْ مَقَالَتِي مَا قَدْ عَلِمْتُمْ وَخَيْلِي قَدْ يَحِدُّ لَهَا النَّهَابُ
 ١٥ لِي قَدْ نَدَى أَفْوَهُ قَدْ عَلِمْتُ أَنِّي لَا يَفْتُونِي عَمَّا أُرِيدُهُ (49a) شَيْءٌ وَلَا أَهَابُ أَحَدًا يَثْنِي عَزْمِي
 وَيَقِي: وَالنَّهَابُ جَمْعُ نَهَبٍ ١٥

١١ إِذَا يَمُومُنْ خَيْلًا مُسْرِعَاتٍ جَرَى بِنُكُوسِ طَيْرِهِمُ الْغُرَابُ
 ١٥ يَمُومُنْ قَصْدُهُ: بِقُلْ يَمُومُنْكَ وَتَأْمِنُكَ أَيْ قَصْدُكَ ١٥

١٢ وَإِنْ مَرَّتْ عَلَى قَوْمٍ أَعَادٍ بِسَاحَتِهِمْ فَقَدْ خَسِرُوا وَخَابُوا

XVIa.

فَأَجَابَهُ النَّايِغَةُ الدُّبِّيَانِيُّ

١ أَلَا أُنَبِّئُكَ عُوَيْمَرَ عَنْ زِيَادٍ فَإِنَّ مَظِنَّةَ الْجَبْهِلِ الشَّبَابُ
 ١٥ وَيُروى: * أُنَبِّئُكَ عَمْرًا عَنِّي رَسُولًا * فَإِنَّ مَظِنَّةَ الْجَبْهِلِ الشَّبَابُ *. وَمَظِنَّةُ الرَّجُلِ حَيْثُ يَأْوِيهِ وَلَا يَبْرَحُ
 مِنْهُ: وَيَقُلْ: أَطْلُبُوا الْعِلْمَ فِي مَظَانِدِهِ ١٥

٢ فَإِنَّكَ سَوَفَ تَحْلُمُ أَوْ تَنَاهِي إِذَا مَا شَبَبْتَ أَوْ شَابَ الْغُرَابُ
 ١٥ لِي أَنْتَ لَا تَحْلُمُ لَمَّا أَنْ الْغُرَابَ لَا يَشِيبُ: وَعَذَا مَثَلٌ ١٥

٣ فَكُنْ كَأَيْبِكَ أَوْ كَأَيْبِي بَرَاءً تُوَفِّقُكَ الْكُكُومَةُ وَالصَّوَابُ

(which is quite clear in the MS) we should read الْحَكَمُ; this view is supported by v. 3 of No. XVIa and its scholion, and, it may be added, by vv. 3—5 of our poem. (It appears probable that, instead of No. XVIa being the answer to No. XVI, the latter is the answer to the former: this seems best to explain v. 1 of XVIa and vv. 6—7 of XVI). a) Mu'all. 101.

XVIa. *Wafir*. This poem is No. IV of Nab. Diw. (ed. Ahlw.); see the occasion explained in Ahlw., p. 209. Vv. 1, 2, 3, 4 are in Bathir, Kam. 483.

b) Cited and rendered, Lane 1925c, I, A XVII, 145⁶; both as in Diw., where first hemist. is فَإِنْ يَكْ عَامِرٌ قَدْ قَلَّ جَهْلًا, and so BA; the Lexx. mention الشَّبَابُ as alternative reading in hemist. 2.

c) In the Diw. this verse comes after vv. 3—4; BA agrees with our order. MS has تَدْعِي. Ahlw. misprints شَبَبْتَ for شَبَبْتَ.

XVI.

١ أَلَا مَنْ مُبْلَغٌ عَنِّي ^٥ زِيَادًا غَدَاةَ الْقَاعِ إِذْ أَرَفَ الصَّرَابَ

٢ غَدَاةَ تَثُوبٍ خَيْلٌ بَنِي كِلَابٍ عَلَى لَبَائِهَا عُلِقَ يُشَابُ

الْقَاعُ الْأَرْضُ الْحَرَّةُ الطِينُ تُمْسِكُ الْمَاءَ وَلِجَمْعِ أَشْوَاعٍ وَتَبَعَيْنَ: وَتَبَعَةً وَتَبَعَ بِمَعْنَى: وَأَرَفَ قُرْبَ: يَقُولُ أَرَفَ خُرُوجُ الْحَيِّ أَيْ دَنَا: وَالْأَزُوفُ الدُّنُو وَالْقُرْبُ لِلشَّيْءِ الرَّاحِلِ. وَتَثُوبٌ تَرْجِعُ. وَتَلَبَّتِ الصُّدُورُ. وَتَعْلَقُ الدَّمُ الطَّرِيُّ: وَيُشَابُ اللَّحْمُ بِالْدَمِ مِنْ عَفْرِهِ ^٥ (48h)

٣ فَإِنَّ لَنَا حُكُومَةً كُلِّ يَوْمٍ يَبَيِّنُ فِي مَقَاصِلِهِ الصَّرَابَ

٤ وَإِنِّي سَوْفَ أَحْكُمُ غَيْرَ عَادٍ وَلَا قَدِيعٍ إِذَا أَلْتَمَسَ الْحُجُوبَ

الْقَدِيعُ الْكَلَامُ الْقَبِيحُ. وَيُرْوَى: وَلَا قَدِيعٍ: ^٥ وَالْقَدِيعُ الْيُوبُ لِلشَّيْءِ وَنَعِلَ ذَلِكَ قَدِيعٌ وَالاسْمُ تَقْدِيعٌ

٥ حُكُومَةً حَازِمٍ لَا عَيْبَ فِيهَا إِذَا مَا الْقَوْمُ كَظَّهُمُ الْخُطَابُ

كَظَّهُمْ عَلَيْهِمْ وَمَلَّاهُمْ غَيْظًا: وَيُقَالُ ^٥ كَظَّمْتُ الْبَابَ أَيْ سَدَدْتُهُ. وَالْخُطْبُ الْمَخَاطَبَةُ ^٥

٦ فَإِنَّ ^٥ مَطِيطَةَ الْحِلْمِ التَّانِي عَلَى مَهَلٍ وَلِلْجَهْلِ الشَّبَابُ

الْمَطِيطَةُ كُلُّ مَا رُكِبَ ظَهْرُهُ: وَأَمَّا هَذَا مَثَلٌ ^٥

٧ وَلَيْسَ الْجَهْلُ عَنْ سِنٍّ وَلَكِنْ غَدَتِ بِنَوَافِذِ الْقَوْلِ الرِّكَابُ

يَقُولُ مَا قُلْنَا مِنْ الشَّعْرِ تَحْمِلُهُ الرُّوَاةُ إِلَى كُلِّ قَدِيعٍ عَلَى رِكْبَتَيْنِ أَيْ إِلَيْنِ: أَيْ عَنِ مِثْلِ نَوَافِذِ الْجَمِّ إِذَا خَرَجَ عَنِ الْفُوقِ لَمْ يَرَهُ أَحَدٌ ^٥

٨ فَإِنَّ بَنِي بَغِيضٍ قَدْ أَنَاهُمْ رَسُولُ النَّاصِحِينَ فَمَا أَجَابُوا

بَنُو بَغِيضٍ عَبَسَ وَذُبِّيَانُ وَأَنَامَ بَنُو بَغِيضٍ بَنُ رَيْثَ بَنِ عَقْفَانَ. يَقُولُ: قَدْ أَنَامَ رَسُولٌ مِمَّنْ لَصَحْبُهُمْ فَمَا قَبِلُوا النَّصِيحَ ^٥

٩ أَنَا ^٥ الْحِلْمُ وَأَنْكَرَقَ الْحِجَابُ وَلَا رَدُّوا ^٥ مَكْهُورَةً ذَاكَ حَتَّى

XVI. *Wafir*; v. 4 cited.

a) Ziyad is an-Nabighah of Dhubyān; see next piece.

b) Cited in LA X, 132¹⁰, with قَدِيعٍ.

c) MS الْقَدِيعُ. قَذِيعٌ. d) MS كَظَّمْتُ.

e) (Cf. No. XVIa, v. 1; either مَطِيطَةٌ here should apparently be corrected to مَطِيطَةٌ, or the reverse correction be made in the other passage; the scholia however show that the commentator read the text as printed.

f) MS مَكْهُورَةً.

g) Prof. Nöldeke suggests that for الْحِلْمِ

وَالْأَثْدَانِ جَمْعُ بَيْتَيْنِ وَهُوَ الدَّرْعُ. وَالسَّيْفَةُ الْقَضَافَةُ. وَيُقَحِّمُونَ أَيْ ^aيَحْمِلُونَهَا عَلَى دُخُولِ الرَّقِيعِ وَاتِّحَامِ الْفُومِ. وَالرَّقِيعُ الْغُبَارُ ۝

٥. صَبَحَنَ عَبَسًا غِدَاةَ الرُّوْعِ آوِنَةً ۝ وَهُنَّ عَالَيْنَ بِأَيِّ الْجَوْنِ فِي دَرَجٍ ۝
صَبَحَنَ يَعْنِي الْغَارَةَ لِأَنَّهَا لَا تَقَعُ إِلَّا فِي الصَّبَاحِ. وَالرُّوْعُ الْقَرْعُ وَارْتَعَّ وَارْتَعَ قَرْعَ. وَآوِنَةً أَيْ وَقَفْنَا جَمْعُ
أَوَانٍ. وَالدَّرَجُ الْمَشَقَّةُ ۝ (48a)

٦. وَانْقَضَتِ الْخَيْلُ مِنْ وَاْدِي الدِّنَابِ وَقَدْ أَصْغَتْ ^bأَسِنَّتَهَا حُمْرًا مِّنَ الْوُدَجِ ۝
الْخَيْلُ خَبِطَتْ دَلَفَضَ الْعُقَابِ. وَأَصْغَتْ أَمَلَتْ وَالصَّغَا الْبَيْلُ: يَقَالُ صَغَا إِلَى كَذَا أَيْ مَالَ إِلَيْهِ:
وَمِنْهُ ۝ فَلَقَدْ صَغَتْ فَلَوَيْكُمَا. وَالدُّجُ ارَادَ دَمَ الْأَوْدَاجِ كَأَنَّهُ خَضَبَهَا بِالدَّمِ فَصَارَتْ حُمْرًا بِهِ. وَإِنَّمَا قَالِ
أَصْغَتْ لِأَنَّهَا تَرِيدُ أَنْ تَطْلُعَ بِهَا فَقَدْ ^dأَمَلَتْهَا لِلطَّعْنِ: وَقَالَ الشَّاعِرُ فِي مَعْنَاهُ: ^eخَفَضُوا أَسِنَّتَهُمْ فَكُلُّ
نَاعِي ۝. ارَادَ بِالْوُدَجِ الْأَوْدَاجِ: وَمِثْلُهُ: ^fفِي حَلَقِكُمْ عَظْمٌ وَقَدْ شَجِينَا ۝

٧. إِنْ تَسَالَى الْخَيْلُ عَنَّا فِي مَوَاقِفِهَا ۝ يَوْمَ الْمُشَقَّرِ وَالْأَبْطَالِ فِي زَعَجٍ ۝
يَوْمَ الْمُشَقَّرِ يَعْنِي يَوْمَ الصَّفَقَةِ وَلَئِنْ قَدْ أَبْلَى ^gفِيهِ. وَالْأَبْطَالُ الْأَشْدَاءُ الَّذِينَ تَبْطُلُ الدِّمَاءُ عِنْدَهُمْ فَلَا
يُؤْخَذُ مِنْهُمْ ثَارًا. وَزَعَجٌ قَلَقٌ وَشِدَّةٌ: وَيَقَالُ زَعَجَ فَرْعٌ. وَقَدْ مَرَّ ذِكْرُ الْمُشَقَّرِ ۝

٨. فَخَيْرِكِ أَتَى أُعِيدَ الْكَرَّ بَيْنَهُمْ ۝ إِذَا الْقَنَا حُطِمَتْ فِي يَوْمٍ مُّغْتَلَجٍ ۝
فَخَيْرِكِ جَوَابُ إِنْ تَسَالَى. وَحُطِمَتْ كُسِرَتْ وَالْحَطْمُ الْكُسْرُ: وَمِنْهُ مَا يَقَالُ: حَطَمَ اللَّهُ ظَهَرَ عَدُوِّكَ.
وَيَوْمٌ مُّغْتَلَجٌ يَوْمٌ اِعْتِلَاجٍ وَازْدِحَامٍ ۝

a) MS يَحْمِلُونَهَا.

b) MS أَسِنَّتَهَا.

c) Qur LXVI, 4.

d) MS أَمَلَتْهَا.

e) LA XX, 208²⁰; poet الْأَجْعُ الْهَيْدَانِي.

f) LA XIX, 150¹⁹; poet زَيْدٌ مَنَاةَ.

g) It is scarcely probable that the Mushaqqar mentioned here means the fortress in al-Bahrain; it seems more likely that it is the valley in Mount Aja' mentioned in Yaq. IV, 542¹.

h) MS فِيهَا.

XV.

١ لِمُقَرَّبَاتٍ غَدُوْ حَيْسَنَ نُحْضِرُهَا وَغَارَةً تَسْتَنْيِرُ النَّقْعَ فِي رَهْمِ

المُقَرَّبَاتِ الخيل التي تُدْنَى من أصحابها لكرامتها عليهم: تُرَبِّطُ عند البيوت لا تُسَرِّحُ مع غيرها: الواحدة مُقَرَّبَةٌ. وَنُحْضِرُهَا تَحْمِلُهَا عَلَى الْحَضَرِ وَهُوَ عَدُوٌّ: يُقَالُ أَحْضَرَ الرَّجُلُ وَالْقَرْسُ إِذَا عَدَا. وَالنَّقْعُ الْغُبَارُ

٢ فَمَا يُفَارِقُنِي الْمَرْنُوقُ مُحْتَمِلًا رَحَالَةً شَدَّهَا الْمِصْبَارُ بِالثَّبَجِ

(47b) الْمَرْنُوقُ قَرْسُهُ. وَالرَّحَالَةُ السَّرَجُ: وَمِنْهُ قَوْلُ الشَّاعِرِ

a إِذْ لَا أَزَالُ عَلَى رَحَالَةٍ سَابِغٍ نَهَيْدَ مَرَائِلِهِ نَبِيلِ الْمَخْرِمِ

وَالْمِصْبَارُ التَّعَهُدُ وَالْإِلَاقَةُ عَلَيْهَا: قُلُوبُ النَّابِغَةِ: * b وَرَقٌ مَرَائِلُهُ مِنَ الْمِصْبَارِ * c وَالتَّبَجُ الصَّدْرُ وَجَمْعُهُ أَتْبَاجٌ

٣ إِذَا نَعَى الْكَرْبَ نَاعُوهَا بَدَتْ لَهُمْ أَبْنَاءُ عَامِرٍ نَزَجِي كُلُّ مُخْتَرَجٍ

وَيُرْوَى: نَاعُوهَا بَدَتْ أَصْلًا: أَيْ عَشِيًّا الْوَاحِدُ أَصِيلٌ. وَقَوْلُهُ نَزَجِي أَيْ تَسَوَّى: وَالتَّزْجِيَةُ d أَصْلُهَا أَنْ

تَدْفَعَ الظَّبْيُ غَزَالَهَا بِصَدْرِهَا إِذَا أَرَادَتْ أَنْ تُرْشَحَ. e وَخُتْرَجٌ خَارِجِيٌّ قَدْ خَرَجَ مِنَ الصَّمَةِ وَهُوَ السَّيْفُ: 10

قَالَ أَوْسُ بْنُ حَجَرٍ

f وَخَارِجِيٌّ يَزُمُ الْأَرْضَ مُعْتَمِرًا وَفَيْنَةً ذَاتَ شِمَارٍ وَأَحْجَلٍ

وَالْخَارِجِيُّ مِنَ النَّاسِ الَّذِي يَسُودُ بَغَيْرِ إِرْثٍ. g وَقَوْلُهُ نَعَى [الْكَرْبَ نَاعُوا] أَيْ ذَكَرُوا ذِكْرًا وَاجِدًا

٤ عَلَيْهِمُ الْبَيْضُ وَالْأَبْدَانُ سَابِغَةٌ يُقَحِّمُونَ كَأَنَّ الْقَوْمَ فِي رَهْمِ

الْبَيْضِ جَمْعُ بَيْضَةٍ وَفِي الْمِغْفَرِ وَفِي الْقُرْدَمَانِي: قُلُوبُ بَنِي رُبَيْعَةَ

h فَخَمَةٌ ذَفْرَاءُ تُرْتَى بِالْعَرَى قُرْدَمَانِيًا وَتُرْكَا كَالْبَصَلِ

XV. Basit; no citations found.

a) This verse is made up of the first hemist. of v. 45 and the second hemist. of v. 21 of 'Antarah's Mu'allaqah.

b) Drw. X, 24 (Ahlw. وَرَقًا).

c) This explanation is not correct; see Lane.

d) MS أَصْلُهُ.

e) MS وَمُسْتَخْرَجٌ.

f) This v. is not in the Drw., ed. Geyer; it may belong to No. XXXII in that Collection.

g) MS وَقَوْلُهُ نَاعَا أَيْ

h) Drw. XXXIX, 59.

وَقَدْ أَقْطَعُ ^a وَالْقَدْ الْقَطْعُ وَالْقَدِيدُ الْمَطْبُوعُ. وَالْمَبْرَمُ الْمُحْكَمُ: يَعْنِي بِهِ الدَّرُوحُ وَالْجَوَاشِينَ الَّتِي أُحْكِمَ
صَنْعُهَا: وَيُقَالُ أَلْبَرَمْتُ الْعَبْدَ إِذَا أَحْكَمْتَ قَتْلَهُ وَحَبْلٌ مُبْرَمٌ ^b وَحَيْلٌ وَمُحْدَرْجٌ وَمَشْزُورٌ أَيْ
مُتَعَدِّلٌ ^c الْفَتَى

٦ فَهَذَا عَتَادِي لَوْ أَنَّ الْفَتَى يُعَمَّرُ فِي غَيْرِ مَا مَهَرَمٍ

وَيُرْوَى: * قَبْلًا أَوَّلِي لَوْ أَنَّ الْفَتَى: أَيْ وَفَتِي وَحَيِّي. وَالْعَتَادُ الْعُدَّةُ وَالْإِسْتِعْدَادُ لِمَا يُخْتَلَجُ إِلَيْهِ:

وَقَالَ السَّيِّغُ: * وَتَقْوَى الْأَلَمِ خَيْرُ الْعَتَادِ *. وَمَا هُنَا صِلَةٌ وَصَلَ بِهَا كَلَامُهُ (47a)

٧ وَقَدْ عَلِمَ الْحَكِيُّ مِنْ عَامِرٍ بِأَنَّ لَنَا ذِرْوَةَ الْأَجْسَمِ

ذِرْوَةٌ كُلِّ شَيْءٍ أَعْلَاهُ: وَذِرْوَةٌ وَمَعْرَعَةٌ وَاحِدٌ. وَالْأَجْسَمُ الْأَضْحَمُ الْأَعْظَمُ

٨ وَأَنَا الْمَصَالِيْتُ يَوْمَ الْوَعَى إِذَا مَا الْعَوَايِرُ لَمْ تَقْدِمِ

الْمَصَالِيْتُ جَمْعُ مِصْلَاتٍ وَهُوَ الْمَاضِي فِي الْأُمُورِ: وَيُقَالُ سَيِّفٌ صُلَّتْ وَإِصْلِيْتُ إِذَا كَانَ مَاضِيًا فِي الصَّرِيَّةِ:

وَانْصَلَّتِ السَّيْفُ مِنَ الْعِيدِ إِذَا أُجْرِدَ: وَيُقَالُ أَصْلَتِ سَيْفُهُ إِذَا جُرِدَ: وَجَبِينٌ صُلَّتْ أَيْ مُشْرِفٌ: وَجُلٌّ

صُلَّتْ وَصَلْدٌ أَيْ صَادِقُ اللَّفَاءِ: وَحَاجِرٌ صُلَّتْ وَصَلْدٌ أَيْ شَدِيدٌ صُلْبٌ: وَيُقَالُ صَلَدَ الزُّنْدُ وَأَصْلَدَ إِذَا

لَمْ يَبْرُ نَارًا. وَالْعَوَايِرُ جَمْعُ عَوَارٍ وَهُوَ الْجَبَانُ: قَالَ الْأَعَشَى

أَغْيَرُ مَيْلٍ وَلَا عَوَايِرُ فِي الْهَيْبَةِ وَلَا جُبَلٍ وَلَا أَكْقَالٍ

الْعَوَلُ جَمْعُ أَعْوَلٍ وَهُوَ الذِي لَا سِلَاحَ مَعَهُ. وَالْعَوَايِرُ الْجَبَنَاءُ. وَالْأَكْقَالُ جَمْعُ كِفَلٍ وَهُوَ الذِي لَا يَثْبُتُ

عَلَى كَثِيرِ الدَّابَّةِ: وَقِيلَ لِأَعْرَابِيٍّ رَاكِبٍ وَأَبُو يَمْشِي مَعَهُ: لَمْ رَكِبْتَ وَأَبُوكَ رَاكِبٌ: فَقَالَ: إِنَّ أَبِي لَكِفَلٌ:

أَيْ لَا يَثْبُتُ عَلَى كَثِيرِ الدَّابَّةِ

a) MS الْقَدْ.

b) So our MS; سَحِيلٌ however means "of single strand", not twisted; see Lane, s. v., and
Zuhair, Mu'all. 18.

c) MS وَتَقْوَى اللَّهِ; the half-verse is in met. *Khafif*: a syllable is wanting at the beginning.

d) In LA XIV, 366²¹, TA VIII, 228 foot, this v. is cited with a different rhyme: —

بِأَنَّ لَنَا الذِّرْوَةَ الْأَجْسَمَا

e) Cited LA II, 358¹⁸, with الْمَعَاوِيرُ لَمْ تَقْدِمِ.

f) al-A'shà, *Mā bukū'u*, 57; LA VI, 294¹⁹, XIV, 108¹⁴, etc. (MS incorrectly الْاَلْقَالِ).

a تَنْظَرْتُ كَمَا جَلَى عَلَى رَأْسِ رَهْوَةٍ مِنَ الطَّيْرِ أَفَتَى يَنْفُصُ الطَّلَّ أَرْقُ

وَأَمَّا رَهْوَةٌ بِلَا أَلْفٍ وَلَا مٍ فَهُوَ جَبَلٌ: قَالَ عَمْرُو بْنُ كُثَيْلٍ

b نَصَبْنَا مِثْلَ رَهْوَةٍ ذَاتَ حَدٍّ نَطْلَعُ دُونَهُ حَتَّى يَبِينَا

وَالرَّهْوُ الْمَكَانُ الْوَاسِعُ وَالرَّهْوُ الطَّرِيفُ وَالرَّهْوُ الْكُرْكِيُّ (46b) وَالرَّهْوُ الْمُسْتَرْخِي الْمَتَّي الْأَحْفَفُ: قَالَ الْمُخَبِّلُ

c فَانْكَحْتُمُ رَهْوًا كَأَنَّ عَجَانَهَا مَشَقَّ إِعَابٍ أَوْسَعَ السَّلَاحِ نَجَلُهُ

وَالْمَجْدُ وَالشَّرَفُ وَاحِدٌ فَجَاءَ بِهِمَا لَمَّا اخْتَلَفَ لَفْظَاهُمَا

٣ وَأَنْتَى أَشْبِصُ بِالذَّارِعِينَ فِي ثَوْرَةِ الرَّحِمِ الْأَقْتَمِ

أَشْبِصُهُ أَرْجَحُهُ. وَثَوْرَةُ الرَّحِمِ ارْتِفَاعُ الْغُبَارِ. وَالْأَقْتَمُ الْغُبَارُ الْكَدِرُ فِيهِ قُتْمَةٌ أَيْ سَوَادٌ: وَالْقَتْمَةُ الْغُبَارُ:

قَالَ رُوَيْتٌ يَصِفُ طَرِيقًا أَغْبَرَ: *d وَقَانِمِ الْأَعْمَاقِ خَاوِي الْمَخْتَرَفِ*

٤ وَأَنْتَى أَكْرُ إِذَا أَحْبَبْتُمَا بِأَكْرَمٍ مِنْ عَطْفَةِ الصَّبِغِ

أَكْرُ أَرْجَعُ إِلَى الْحَرْبِ. إِذَا أَحْبَبْتُمَا جَبْنُوا: يُقَالُ أَحْبَمْتُ فُلَانًا عَنِ الْأَمْرِ إِذَا لَمْ يَقْدِرْ عَلَيْهِ وَلَمْ يَجْزِ

وَالْإِحْبَامُ التَّأْخِيرُ. وَقَوْلُهُ بِأَكْرَمٍ مِنْ عَطْفَةِ الصَّبِغِ أَيْ كَرَى أَكْرَمَ مِنْ كَرَى الصَّبِغِ وَمَوْ الْأَسَدِ: وَأَصْلُ

الصَّبْغِ الْعَصُ

ه وَاضْرِبْ بِالسَّيْفِ يَوْمَ الْوَعَى أَقْدَ بِحَلْقِ الْمُبْرَمِ

الْوَعَى لِلْحَرْبِ وَالْجَلْبَةِ: قَالَ الْهَذَلِيُّ

e كَانَ وَعَى الْخُمُوشِ جَانِبِيهِ وَعَى رَكِبَ أُمَيْمَ دَوَى زِيَاطٍ

a) LA XIX, 62⁹ and XX, 66⁴, as text: XVIII, 164²³ with أَوْرَقَ; Drw. LII, 45.

b) This verse is made up of the first hemist. of v. 40 and the second of v. 29 of 'Amr's Mu'allaqah (Tibritzi's text).

c) MS corruptly أَنْكَحْتُمَا نَجَلُهُ and إِعَابٍ وَالسَّلَاحِ نَجَلُهُ; for the verse see LA XIV, 170¹¹ and XIX, 59¹⁹; also Agh. XII, 42⁵, and No. 112 of Mr Krenkow's MS of Selections from the Mfāt and Aqmt., v. 42 (last mentioned and Agh فَانْكَحْتُمُ, LA فَانْكَحْتُمُ).

d) Drw. XL, 1.

e) LA IX, 180⁷ (as text), and XX, 277²⁰ (with هِيَاطٍ; latter reading in Ham. 571⁻²); poet al-Mutanakhkhil; see Jamharah 120¹³.

رَمْتُمُومَ اِى طَلْمُومُومَ. وَالتَّائِبَ جَمِيعَ كِتَابَةِ وَفِى الْجَيْشِ الْمُتَكَتَّبِ الْمُجْتَمِعِ: يَقَالُ تَكْتَبُ الْجَيْشُ
اِذَا تَجَمَّعَ وَيَقَالُ مَتَيْتِ الْكِتَابَةَ كِتَابَةَ لِاجْتِمَاعِ الْحُرُوفِ (46a) وَتَمَّ بِعَظْمَا اِلَى بَعْضٍ: وَيَقَالُ كَتَبْتُ
الْبَغْلَةَ اِذَا جَمَعْتُ حَبَايَا حَلَقَتِ: قَالِ الشَّاعِرُ

هَلَا تَمَنَّيَ قَرَارِيَا خَلَوْتَ بِهِ عَلَى قُلُوبِكَ وَأَكْتَبَهَا بِأَسْيَارِ

وَالْحَسْرُ جَمَاعَةُ حَاسِرٍ وَهُوَ الَّذِي لَا سِلَاحَ مَعَهُ: اِذَا كَانَ مَعَهُ سِلَاحٌ فَهُوَ مُقَنَّعٌ: قَالِ مُتَمِّمٌ بِنِ
نُبُوَّةٍ فِي أَخِيهِ مَالِكٍ

هَلَا يَكْفِيَهُمْ نَبْرٌ عَنْ عَدُوِّهِ اِذَا هُوَ لَاقَى حَاسِرًا أَوْ مُقَنَّعًا

وَالْحَسِيرُ الْمُعْيِي وَالْحَسْرُ الْأَعْيَاءُ ٥

١٠ تَبَيَّنَ فِي شُبُهَاتِ الْأُمُورِ فَإِنَّ التَّجَارِبَ قَدْ تُؤَوَّرُ

١١ لَقَدْ كَانَ فِيمَا خَلَا عِبْرَةً وَيَا لَعَلِّمِ يَغْتَبِرُ الْمُبْصِرُ

١٢ يُلَامُ الْمُفْرِطُ فِي أَمْرِهِ اِذَا صَرَخَ الْأَمْرُ لِلْمُبْعِدِ

الْمُفْرِطُ الْمُضَيِّعُ وَالتَّفْرِيطُ التَّضْيِيعُ: يَقَالُ فَرَطَ فُلَانٌ فِي أَمْرِهِ اِى ضَيَّعَ: وَأَفْرَطَ اِذَا جَاوَزَ الْمِقْدَارَ:
وَفِي الْمَثَلِ: رُبَّمَا وَقَعَ الْإِفْرَاطُ مَوْضِعَ التَّنْفِيطِ: اِى تَرِيدُ أَنْ تُنْفِطَ فِي إِحْكَامِ الشَّيْءِ فَتُبَالِغَ فِيهِ
وَالْمُبَالِغَةُ فِيهِ تَضْيِيعٌ ٥

XIV.

١ لَقَدْ تَعَلَّمَ الْحَرْبُ أَنَّى أَبْنَاهَا وَأَنَّى الْهَمَامُ بِهَا الْمُعْلِمُ

٢ وَأَنَّى أَحْلَى عَلَى رَهْوَةٍ مِّنَ الْمَجْدِ فِي الشَّرَفِ الْأَعْظَمِ

أَحْلَى الْأَنْزِلُ يَقَالُ خَلَلْتُ يَمْنُولُ كَذَا وَالْمَمْتُ بِمَعْنَى. وَالرَّهْوَةُ الْمَكَانُ الْمُرْتَفِعُ: قَالِ ذُو الرِّمَّةِ

a) LA II, 195¹⁰, with بَعِيرِكَ: see Ham. 193⁴⁻⁶; poet Salim b. Durah of 'Abdallah b. Ghaṭafan.

b) Mfqt LXVII, 10.

c) MS تَفْرِطُ. The proverb quoted is not in Maidanī. This view of the difference between تَفْرِيطُ and إِفْرَاطُ accords with the saying attributed to 'Alī b. Abī Ṭalīb in LA IX, 243⁹, TA, V, 198¹⁵, Lane 2378a مَفْرُطًا أَوْ مَقْرُطًا (LA لَا تَرَى الْجَاعِلَ لَا يَرَى الْجَاعِلَ) (LA لَا تَرَى الْجَاعِلَ لَا يَرَى الْجَاعِلَ).

XIV. *Mutaqarib*; vv. 7 and 8 cited.

وَقَالَ لَبِيدٌ ^a فِي تَيْلَةٍ عَقَرَ النُّجُومَ غَمَامَهَا * أَيْ عَطَّاهَا: وَعَقَرَ الْجُرْحُ إِذَا بَرَأَ رَأْسَهُ وَتَجَّ أَفْئِدُهُ: وَنَغْفَرُ
الرِّبْرُ: وَالْغِفَارَةُ وَثِيَّةٌ كَالْخِرْقَةِ تُؤْتِي الْمَرْأَةَ مِقْنَعَتَهَا: وَقَوْلُهُمْ غُفْرَانُكَ اللَّهُمَّ أَيْ تَغْفِينَاكَ وَسِتْرَكَ: وَالْغَفِيرَةُ
مِنَ الشَّعْرِ وَالْجَمْعُ الْغَفَائِرُ وَفِي الدَّوَائِبِ ٥

هـ يَقِيمُونَ لِلدَّحْرِبِ أَصْعَارَهَا إِذَا نُصِرَ الْقُسْطُلُ الْأَغْبَرُ

الْأَصْعَارُ جَمْعُ صَعَرٍ وَهُوَ الْمَبِيلُ: وَيُقَالُ: وَاللَّهِ لَا قِيَمِينَ صَعَرَكَ: (45b) أَيْ مَبَلَكَ. وَتَوَرَّ حَتِيمٌ. وَالْقُسْطُلُ ٥
الْغُبَارُ وَجَمْعُهُ قَسَاطِلُ. يَقُولُ يَقِيمُونَ أَوَدَ الدَّحْرِبِ فِي هَذَا الْوَقْتِ الَّذِي تَرَى فِيهِ الْقُسْطُلُ الْأَغْبَرُ ٥

٤ كَمَاةٌ حُمَاةٌ إِذَا مَا الشِّفَا هُ يَعَجِزُ عَنْ ضَمِّهَا الْبُشْفَرُ

كَمَاةٌ جَمْعُ كَمِيٍّ وَهُوَ الشُّجَاعُ. وَالْحُمَاةُ الَّذِينَ يَحْمُونَ الْحَقَائِقَ وَيَحْفَظُونَ الدُّبُرَ. وَابْتِشَفَرُ أَرَادَ الشَّدَقَ
فَاسْتَعَارَ كَمَا قَالَ الْخَطِيبَةُ

ب سَقَى جَارَكَ الْعَيْبَانَ لَمَّا جَفَوْتُهُ وَقَلَصَ عَنْ بَرْدِ الشَّرَابِ مَشَارِفُهُ

يَقُولُ ٥ حُمَاةٌ فِي مِثْلِ هَذَا الْوَقْتِ الَّذِي تَنْكَشِرُ فِيهِ الشِّفَا وَتُكَلِّجُ فِيهِ الْوُجُوهَ: وَهُوَ مِثْلُ قَوْلِ لَبِيدٍ

ه رَقِمَاتٍ عَلَيْهَا نَاهِصٌ تَكَلِّجُ الْأَرْوَاقَ مِنْهُمْ وَالْأَبْلُ

وَالْأَرْوَاقُ الطُّوَيْلُ الْأَسْنَانُ وَالْأَبْلُ الْقَصِيرُهَا: يَقُولُ تَكَلِّجُ الْجَمِيعَ ٥

٧ يُطِيلُونَ لِلدَّحْرِبِ تَكَرَّارَهَا إِذَا أَلْهَبَتْ لَهَا تُسَعَّرُ

وَيُرْوَى: يُطِيلُونَ فِي الدَّحْرِبِ. وَاللَّهَبُ النَّارُ. وَتُسَعَّرُ تُشْعَلُ: يَقَالُ سَعَرَتِ النَّارُ تَسْعَرُ سَعْرًا وَاسْعَرْتُنَا ١٥
أَنَا إِسْعَارًا ٥

٨ وَإِنَّ الَّذِي قَدْ أَتَيْتُمْ بِهِ سَيَكْذِبُهُ عَنْكُمْ ^d الْمُخْبِرُ

[أَيْ] إِنَّ الْخَبِيرَ يَعْرِفُ أَيْمَانَكُمْ وَأَيْمَانَكُمْ لِلْجَمِيعِ وَيَعْلَمُ مَنْ لَهُ الْفَضْلُ عَلَى الْآخَرِ ٥

٩ سَتَعْلَمُ ^e أَيْ زَمْتُهُمْ إِذَا تَلَقَّى كِتَابَهَا الْخُسْرُ

^a Mu'all. 42; our MS has كَفَرَ, which is the reading of Tibrizī, and the only one which appears to be known to the commentators; on the other hand, the quotation would be inappropriate here unless we read عَفَرَ.

^b Drw. II, 26.

^c Lab. Drw. XXXIX, 72.

^d MS الْمُخْبِرُ without vowels: the scholion points to the passive form.

^e So MS; probably we should read لَنْ for أَيْ.

والمراخي الصراع ٥

١ وَتَحْنُ صَبَحْنَا حَيَّ نَجْرَانِ غَارَةً تُبِيدُ حَبَالَهَا مَخَافَتَنَا دَمًا

نَجْرَانُ ارض اليمن. وتُبِيدُ اى ترمى بأولادها من مخافتنا: فلما حُذِفَ مِنْ نَصَبَتِهِ: تُبِيدُ يعنى الغارة

ودمًا مععل به كآله قل: تُبِيدُ الحبالى دمًا مخافتنا ٥

XIII.

١ تَجَنَّبَ نُبَيْرًا وَلَا تُوطِهَا فَإِنَّ بِهَا عَامِرًا خَضِرُ

٢ (45a) وَإِنَّ رِمَاحَ بَنِي عَامِرٍ يُقَطِّرُونَ^a مِنْ عِلْقِ الْأَحْمَرِ

بسمو عمر يعنى رَضْفُهُ. وَالْعَلْفُ الدَّمُ: وَالْعَلْفُ اَيْضًا فى غير هذا الموضع دُوْدَةٌ تكون فى الماء تَنْشَبُ فى

حَلْقِ الشَّارِبِ: وَالْعَلْفُ عِلْفُ الْبَكْرِ: وَقَالَ عَجَبِيرُ السَّلُولِيِّ: سَلَالِيمُ الْعَلْفُ: وَارَادَ^b مِنَ الْعَلْفِ فَوْصَلُ

الغلام وَأَنْعَمَ: وَمِثْلُهُ كَثِيرٌ جَائِزٌ ٥

٣ هُمُ الْجَبَائِرُونَ عِظَامَ الْكَسِيرِ إِذَا مَا الْكَسَائِرُ لَمْ^c تُجَبَّرِ

يعنى يَغْنُونَ وَيُعْشُونَ مِنْ أَقْعَادِ الدَّعْرِ عَنِ التَّصَرُّفِ: فَهُوَ كَالْكَسِيرِ اى المكسور. وَقَوْلُهُ * إِذَا مَا الْكَسَائِرُ

لَمْ تُجَبَّرِ * مَثَلٌ: اى حِينَ لَا يُؤْمَى أَحَدٌ أَحَدًا ٥

٤ وَهُمْ يَضْرِبُونَ غَدَاةَ الصَّبَا ح- أَنْفَ الْمُدَجِّجِ ذِي الْمِغْفَرِ

غَدَاةُ الصَّبَا اى غَدَاةُ الْغَارَةِ لِأَنَّ الْغَارَةَ لَا تَقَعُ إِلَّا فى وَفْتِ الصَّبَا. وَالْمُدَجِّجُ الدَّخِيلُ فى السِّلَاحِ:

وَمِثْلُهُ الْمِغْفَرُ: وَقَالَ عَنَتَرَةُ

d وَمُدَجِّجٌ كَرَّ الْكَمَالُ نَزَالَهُ لَا مُعِينَ قَرَبًا وَلَا مُسْتَسْلِمَ

وَالْمِغْفَرُ الْبَيْتُ سُمِّيَ مِغْفَرًا^e لِأَنَّهُ يُغْفَى الرُّأْسَ وَالْعُنُقَ: وَمِنْهُ يَقَالُ غَفَرْتُ مَتَاعِي اى جَعَلْتُهُ فى الْوِعَاءِ:XIII. *Mutaqarib*; no citations found.

a) MS مِنْ عِلْقِ أَحْمَرٍ.

b) MS مِنْ عِلْقِ.

c) MS يُجَبَّرِ, but correctly in scholion.

d) Mu'all. 48.

e) MS إِلَّا أَنَّهُ (sic).

٤ ^a مَنِ النَّاسِ إِلَّا يَعْرِفُونَ عَلَيْهِمْ لَنَا فِي جَسِيمِ الْأَمْرِ أَنْ تَتَكَرَّمَا
 ه وَنَحْنُ الْأُولَى قَدْ نَا الْحَيَادَ عَلَى الْوَجَا كَمَا لَوْحُ الْقَوَاسِ تَبْعًا وَسَاسِمًا

الحَيَادُ الْأَفْرَاسُ الْكَرِيمَةُ الْوَاحِدُ جَوَادٌ. وَالتَّبْعُ وَالشَّوْحَطُ سَوَاءٌ فَمَا نَبَتَ فِي الْحَبْلِ فَبُو تَبْعٌ وَمَا نَبَتَ فِي
 السَّهْلِ فَهُوَ شَوْحَطٌ. وَالسَّاسِمُ شَجَرٌ مِنَ الْأَبْنُسِ: قُلُ النَّيْرِ بْنِ نَوْبٍ: (44b) *b [تَرَى] حَوِيَهَا التَّبْعُ
 وَالسَّاسِمَا*. وَالْوَجَا أَنْ يَتَشَكَّى الْقَرَسُ حَايَرُهُ: وَالْحَقَا أَنْ يَرِقَ الْحَايَرُ. وَقَوْلُهُ: كَمَا لَوْحٌ أَيْ أَنَّ الْحَيَادَ
 ضَمَّرَ كَالْقِسِيِّ فِي يُبْسِهَا: فَطَوَّلَ الْكَلَامَ فِيهِ كَمَا قُلُ أَمْرُو الْقَيْسِ

٥ لَهَا مَنَّتَانِ خَطَاتَا كَمَا أَكَبَّ عَلَى سَاعِدَيْهِ النَّيْرُ

أَرَادَ بِهَذَا التَّطْوِيلِ كَسَاعِدَيْ نَيْرٍ بَارِكٍ ٥

٦ وَنَحْنُ صَبَحْنَا حَتَّى أَسْمَاءَ بِالْقَنَا وَنَحْنُ تَرَكْنَا حَتَّى مُرَّةً مَاتَمَا

حَتَّى أَسْمَاءُ يَعْنِي بَنَى قَرَارَةً: وَمُرَّةُ ابْنِ عَوْفٍ بْنُ سَعْدٍ. وَقَوْلُهُ مَاتَمَا أَيْ جَمَاعَةً: وَالْمَاتَمُ النِّسَاءُ اجْتَمَعْنَ ١٥
 فِي سُورٍ أَوْ غَمٍّ: قَالَ الشَّاعِرُ

٧ عَشِيَّةً قَامَ النَّائِحَاتُ وَشَقَقْتُ خُدُودَ بِيَاذِي مَاتَمِ أَيْ مَاتَمِ

٧ بَقَرْنَا الْكَبَالَى مِنْ شَنْوَةِ بَعْدَمَا خَبَطْنَ بِقَيْفِ الرِّيحِ نَهْدًا وَحَقَمَا

بَقَرْنَا أَيْ شَقَقْنَا: يُقَالُ بَقَرَ بَطْنُهُ وَبَعَجَ بَطْنُهُ يَبْقُرُهُ وَيَبْعَاجُهُ بِمَعْنَى وَاحِدٍ. وَنَهْدٌ وَحَقَمٌ حَيَانٌ ٥

٨ مُجَنَّبَةً قَدْ لَاحَهَا الْغَزُورُ بَعْدَمَا تَبَارَى مَرَاخِيهَا الْوَشِيحُ الْمُقَوَّمَا ١٥

مُجَنَّبَةٌ يَعْنِي الْخَيْلُ: وَكَانُوا يَجْنُبُونَ الْخَيْلَ وَيُرْكَبُونَ الْإِبِلَ لِلْوَقْتِ الَّذِي يَحْتَاجُونَ إِلَيْهَا فِي الْحَرْبِ:

وَمِثْلُهُ قَوْلُ لَبِيدٍ

٩ يَطْرُدُ الرُّجَّ يَبَارَى ظِلَّهُ بِأَسِيدِ كَالسِّنَانِ الْمُتَنَحِّلِ

a) MS مَنِ النَّاسِ.

b) LA XV, 178¹⁷; *Aqdad* 34¹³; MS omits تَرَى (accidentally in turning the page).

c) I. Q. XIX, 30; Lane 769b.

d) This verse appears to be compounded of parts of two verses of different meanings: see LA XIV, 269³ and 4; see also *Aqdad*, p. 67. Perhaps the confusion is due to error of the copyist.

e) Yaq. IV, 336⁹ has a verse which may come in before v. 8 (or perhaps be a substitute for it): —

وَحْنُ جَلَبْنَا الْخَيْلَ مِنْ بَطْنٍ لَابَةٍ فَجِئْنَا بِبَارِيَنِ الْأَعْنَةِ سَيْمًا

f) Drw. XXXIX, 46.

بَرَامَ رَمَلًا إِذَا عَقَفَ. وَالنَّجِيعُ الدَّمُ الطَّيْبُ الْأَحْمَرُ. وَكَيْدَابُ أَيْ كَيْدَابُ الثَّوْبِ. وَالنِّمْقَسُ الْقُرْ.
وَالنِّمْقَسُ الْمَخْطُطُ: يَقَالُ نَمَقْتُ وَنَمَيْتُ وَمَنَيْتُ أَيْ مَخْطَطٌ ٥

١١ أَقُولُ لِنَقِيسٍ لَا ٥ يَجَادُ بِمِثْلِهَا أَفَلَى الْمِرَاحِ إِنِّي غَيْرُ مُقْصِرٍ

١٢ (44) فَلَوْ كَانَ ٥ جَمْعًا مِثْلَنَا ٥ لَمْ يَبْرَنَا وَلَكِنْ أَتَيْنَا أُسْرَةً ذَاتَ مَفْخَرٍ

لَمْ يَبْرَنَا لَمْ يَسْلُنَا وَلَمْ يَغْلِنَا. وَأُسْرَةُ الرَّجُلِ رَحْمَتُهُ الْأَدْنَى مِنْهُ ٥

١٣ ٥ أَنْوَا بِشَهْرَانِ الْعَرِيضَةِ كُلِّهَا وَأَكْلَبَ طُرًّا فِي ٥ حِيَادِ السَّنَوْرِ

فَدَمَرَ بَسْرَ سَيَّارٍ قَبْلَ ذَلِكَ. وَطُرًّا كَلًّا. وَالسَّنَوْرُ الدَّرْعُ: قُلْ ذُو الرِّمَّةِ * f إِذَا أَجْتَبَيْتُ لِلْحَرْبِ

الْعَلَى السَّنَوْرُ: ٥ وَقُلِ الْمَدِينَةُ الْجَعْدَى

حَتَّى يَرْوُلَ الْمَاجِدِينَ سَبُوتَنَا وَنَعْلُو بِنَا يَوْمَ الْقِيَامَةِ g السَّنَوْرَا

XII.

١ ٥ وَقَدْنَا قَاوَيْنَا بِأَشْرَافِ دَارِمٍ عَدَاةَ جَزَيْنَا الْجَوْنَ بِالْجَوْنِ صَيَلَمَا

٢ ٥ وَلَمْ يَكُنْ قَوْمٌ مَقَامًا وَلَمْ نَعُدْ بِغَيْرِ الْقَنَا فِي خَشْيَةٍ أَوْ تَجَرُّمًا

يَقَالُ لَمْ يَكُنْ أَحَدٌ مَقَامًا فِيهِ تَحْنٌ. وَلَمْ نَعُدْ أَيْ لَمْ نَسْتَعِنْ بِأَحَدٍ غَيْرِ الْقَنَا وَلَا h التَّجَانُّ إِلَّا

الْبُيُوتِ فِي خَوْفٍ مِنْ عَدُوٍّ أَوْ تَجَرُّمٍ أَوْ ذَنْبٍ فِي جِنَايَةٍ ٥

٣ ٥ وَلَمْ أَرِ قَوْمًا يَرْفَعُونَ لِيَوَاءَهُمْ لِبَغَايَتِنَا فِي الْمَجْدِ مِمَّنْ تَكَلَّمَا

١٤ ٥ لِيَوَاءَ لَأَمِيرٍ مَمْدُودٍ: يَقَالُ أَلَيْسَتْ لِيَوَاءَ أَيْ عَقْدَتُهُ: وَأَمَّا لِيَوِي الرَّمْلُ فَمَقْصُورٌ: وَيَقَالُ أَلَيْسَتْ أَيْ وَقَعْنَا فِي

لِيَوِي الرَّمْلِ. وَالْمَجْدُ الشَّرَفُ وَالْمَاجِدُ الشَّرِيفُ ٥

a) MS تُجَادُ (points perhaps by later hand).

b) So MS; the construction is permissible (جَمْعًا [الْجَمْعُ] Mf); جَمْعٌ مِثْلُنَا and cf. ante, No. X, 3.

c) Mfqt لَمْ نَبَالِهْ.

d) Mfqt بَقْرَسَانِ أَعْرِيضَةٍ.

e) Mfqt لِبَاسٍ.

f) Dh. R., Drw. XXX, 48.

g) MS السَّنَوْرُ (sic). This verse should belong to the poem at pp. 145—148 of the *Jamharah*, but it is not found there.

XII. *Tawil*; no citations found.

h) MS اللَجِينَا (!)

a [فَكَلَّمَ هُوَذَةَ فِي مَائَةِ مِنْ بَنِي تَمِيمٍ: فَوَقَّعَهُمْ لَهُ: فَاعْتَقَهُمْ. وَكَانَتْ الصَّقَقَةُ] يَوْمَ فَدَجِ النَّصْرَى: فَقَالَ الْأَعَشَى

b لَمَّا أَتَوْهُ أَسْرَى كُتِبَ مَرَعٌ سَأَلَ تَمِيمًا بِهِمْ أَيَّامَ صَقَقْتِهِمْ

c لَا يَسْتَنْبِعُونَ، بَعْدَ الْيَوْمِ، مُنْتَفَعًا وَسَطَ الْمَشَقِّ d فِي عَيْطَاءَ مُشْرِقَةِ

g فَقَالَ لِلْمَلِكِ أَطْلِفْ مِنْهُمْ مِائَةً رِسَالًا مِنَ الْقَبْلِ مَحْفُودَةً وَمَنْ رَفَعَهُ

h فَقَالَ عَنْ مِائَةٍ مِنْهُمْ i وَنَافَهُمْ فَاصْبَحُوا لِلَّهِمْ عَنْ غُلَّةٍ خُلِعَا

بِهِمْ تَقَرَّبَ يَوْمَ الْفَصْحِ صَاحِبِيَّةً يَرْجُو الْأَلَةَ بِمَا أَسَدَى وَمَنْ صَنَعَ

v لَقَدْ شَانَ خَرَّ الْوَجْهُ طَعْنَةً مُسْهِرَ لَعَمْرِي وَمَا عَمْرِي عَلَى يَهْيَيْنِ

٨ فَيَسُّسَ الْفَتَى إِنْ كُنْتُ أَغْوَرَّ عَائِرًا فِيمَا نَا مَا عَدْرِي لَدَى كُلِّ مَخْضَرٍ

٩ وَقَدْ عَلِمُوا أَنِّي أَكْرُّ عَلَيْهِمُ عَشِيَّةً فَيَفِ الرِّيحُ كَرَّ الْمَدَوِّرِ

الْمَدَوِّرِ الذِي يَطُوفُ بِالْأُورِ وَهُوَ صَنَمٌ: أَرَادَ أَغْيَادًا كَانُوا يَتَّخِذُونَهَا عِنْدَ أَوْدُنِهِ بِشَيْئِينَ نَسَا 10

بِالطَّوْفِ. وَالْكَرُّ الرُّجُوعُ إِلَى الْقِتَالِ. وَيُقَالُ كَرَّ الْمَدَوِّرِ أَرَادَ عِيدًا تَخْرُجُ إِلَيْهِ الْأَبْدَرُ: قُلْ عَمْرٍ

k أَلَا [يَا] لَيْتَ أَحْوَالِي غَنِيًّا لَهُمْ فِي كُلِّ ثَلَاثَةِ دَوَارٍ

١٠ وَمَا رَمْتُ حَتَّى بَلَ صَدْرِي وَنَحْرُهُ نَجِيْعٌ كَهَدَابِ الدِّمْقِسِ الْمُسِيرِ

وَمَا رَمْتُ أَيْ وَمَا بَرَحْتُ: وَيُقَالُ مِنْهُ رَمْتُ أَرِيْمٍ: وَيُقَالُ رَامَ يَرُومُ أَيْ طَلَبَ دَرَمَ يَرُمُ أَيْ أَلَا وَرَمَ

a) This sentence, which had fallen out of our text by *homœoteleuton*, has been restored from Mfqt.

b) Mfqt بِبَيْعُو: Tabari I, 987 as text.

c) MS مَرَعَا; see Tabari.

d) MS مِنْ عَيْطَاءَ; Tab. فِي غَيْرَاءَ مُثْلِهِ; Mfqt as text.

e) Mfqt, Tab. بَعْدَ النَّصْرِ. f) Mfqt مُنْتَفَعًا.

g) Here Mfqt (q.v.) inserts an interesting verse not in our text or Tab.

h) Mfqt commy. omits the last two vv.; Tabari has them.

i) Tab. إِسَارَعَهُ.

j) MS ضَرْبَةً; Mfqt, BDur, BA, Bakri, BQut, Yaq, all as text; see the story in the commy. to the Mfqt; no other authority supports ضَرْبَةً.

k) See fuller scholion and quotation in Mfqt, and *post*, Suppl. No. 8.

l) Mfqt وَصَدْرِي وَنَحْرِي.

تَصَفَّقَ عَلَى مُصَرٍّ: وَوَقَّفَ ذَلِكَ جَدًّا مِنَ الزَّهْمَانِ: وَكَتَبَ إِلَى عَمَلِهِ عَلَى بَعْدَارِ الْعَرَبِ جَبِيْعًا
 (وَهُوَ قَوْلُ مَنْ الْعَرَبِ وَتَعَجَّمِ) إِنْ يَمْنَعُوكُمْ مِنَ الْمِيرَةِ. فَقَتَحَ جَوَانِبَهُ عِيبَ الْمَشْقَرِ وَأَذِنَ لِلْعَرَبِ فِي
 الْمِيرَةِ: ثُمَّ دَخَلَ خُمَةَ [خُمَةَ] وَعَشْرَةَ عَشْرَةَ مِنْ بَابِ السُّوقِ عَلَى أَنَّ يُخْرِجَهُمْ مِنْ بَابِ جَبَارِ
 فِي أَنْفُسِهِمْ. فَلَمَّا دَخَلَتْ قِطْعَةً تَعْبَرُ رُؤُوسِهِمْ أَيْ قِطْعَةً. فَلَمَّا طَالَ ذَلِكَ عَلَيْهِمْ وَدَخَلَ النَّاسُ وَلَا
 يَخْرُجُونَ. يَمْنَعُوا لَمْ يَمْنَعُوا إِلَى الْأَبْوَابِ / إِذَا نَحْنُ] مَأْخُذٌ بَيْنَا مَا خَلَا الْبَابَ انْذَى يَدْخُلُونَ مِنْهُ. فَشَدَّ
 رَحْلَ مَنْ سَمِيَ عَمْرٍاءَ فَتَرَبَّ لِحَالِيَتِهِ بِسَيْفِهِ فَقَطَعَهَا: فَخَرَجَ مَنْ كَانَ يَلِيهِ. وَأَمَرَ الْمُكْعِبُ وَهُوَ جَوَانِبُهُ
 بِعَدَاةِ النَّبِ: ثُمَّ سَلَكَ مِنْ بَقَى فِي الْمَدِينَةِ. وَكَانَ كَسْرَى قَدْ قَدِمَ عَلَيْهِ هَوْدَةُ وَأَوْجَهَهُ وَنَادَمَهُ وَالْبَسَهُ
 دُفًا مِنْ بَدَحِهِ وَخَلَدَ مِنْ خَلِيلِهِ: فَزَعَمَتْ بَنُو حَنِيفَةَ أَنَّ كَانَ لَا يَرَاهُ أَحَدٌ مِنَ الْعَجَمِ إِلَّا سَجَدَ لَهُ
 ذَلِكَ نَسِيًا لِمَنْزُورَةٍ لَسَرَى لَدَى كُنْ فِيهِ: فَقَالَ الْأَعَشَى

أَنْ نَرِ عَوْدَةَ يَسْجُدَ غَيْرَ مُتَنَبِّ إِذَا تَعَمَّمَ فَوْقَ النَّجَاجِ أَوْ وَصَعَا
 لَهُ أَكْنِيْلٌ يُلِيْفُونَ زَفَلًا صَوَاعِغَهَا لَا تَرَى عَيْبًا وَلَا طَبَعًا
 مَنْ يَلْقَى هَوْدَةَ أَوْ يَنْزِلُ بِسَاحَتِهِ يَكُنْ لِهَوْدَةَ فِيمَا تَابَهُ تَبَعًا
 وَكُلُّ زَوْجٍ مِنَ الْأَدْيَابِ يَلْبَسُهُ أَبُو قَدَامَةَ مَحْبُورًا بِذَلِكَ مَعَا

(43b) فَيَدَا بَلَدًا عَلَى النَّجِ وَالْحَسَةِ. وَقَدِمَ عَلَى جَوَانِبِهِ لِيَنْفَدَ إِلَى الْيَمَامَةِ فَشَهِدَ يَوْمَ الصَّفَقَةِ

a) So Mfqt: our MS عَمَلِهِ.

b) So Mfqt; our MS apparently عداد.

c) Mfqt بَلِيٍّ.

d) So MS; Mfqt جَبَان or حِيَان (perhaps جِنَان is intended); جَبَار means lime-plaster, and may be the designation of a gate. Yāq. II, 169⁷ gives جَبَار as the name of a place in Bahrain. The following words, فِي أَنْفُسِهِمْ, are not in Mfqt: they perhaps mean 'among their own people'.

e) Mfqt وَكَلَّمَا.

f) Added from Mfqt.

g) So Mfqt; MS م.

h) LA II, 291³, with يَلْقَى for يَرَى; MbdKam. 239¹⁸, with v. 2, as text.

i) Mfqt تَعَصَّبَ.

j) Mfqt زَيْنِيَا.

k) So MS; other texts صَوَاعِغَهَا.

l) This and the following verse are not in Mfqt commy.

m) So Mfqt; MS عليه.

خَرَابَةَ اسْتَحْيَا: يَقَالُ فَلَانٌ قَدْ خَرَىٰ إِذَا اسْتَحْيَا يَخْرَىٰ خَرَابَةً: قُلْ ذُو الرُّمَّةِ

a خَرَابَةً أَدْرَكَتُهُ عِنْدَ جَوْلَتِهِ مِنْ جَانِبِ الْحَبْلِ تَخْلُوتُ بِنْتُ تَغْصِبُ

وَخَرَىٰ يَخْرَىٰ خَرِيًّا إِذَا تَبَاعَدَ: وَخَرًا يَخْرُو إِذَا سَاسَ: قُلْ تَبَيَّدَ: c * وَخَرَىٰ بِنْتُ لَيْلَةَ لَاجِلَ * 5

ه. أَلَسْتَ تَرَىٰ أَرْمَاحَهُمْ فِي شَرْعًا وَأَنْتَ حِصَانٌ مَّاجِدُ الْعَرَقِ فَاصْبِرْ

يُخَاطَبُ فَرَسُهُ: يَقُولُ: أَنَا صَابِرٌ عَلَى مَا يَرِدُ عَلَيَّ مِنَ الرِّمَاحِ الْمَشْرُوعَةِ تَحِيَّ. يَقُولُ شَرَعْتُ الرِّمَاحَ مِلَّةً 5

أَيَّ وَجْهَتُهُ تَحَوُّ. وَأَنْتَ حِصَانٌ [أَي] فَرَسٌ كَرِيمٌ شَرِيفٌ أَعْرَقَ مَا ضَرَبَ فِيهِ d تَحِيَّ: فَسَدَ مَعِيَ 5

4 أَرَدْتُ e لِكَيْمَّا يَعْلَمَ اللَّهُ أَنَّي صَبَرْتُ وَأَخْشَىٰ مِثْلَ يَوْمِ الْمُشَقَّرِ

الْمُشَقَّرُ مَدِينَةٌ وَفِي مَدِينَتِهِ هَجَرَ. وَكَانَتْ بَنُو تَمِيمٍ وَأَنْفَاقٌ مِنَ الْقَبِيلِ f غِيَا فَتَعَوُّوا عَلَى تَغْمِغِهِ نَسِي

جَاءَتْ مِنْ قَبْلِ بَاذَانَ مِنَ الْيَمَنِ: فَلَمَّا صَارَتْ فِي أَرْضِ تَجْدٍ حَقَرَا عَوْدَةَ بَنِي عَلِيٍّ الْحَنْظَلِيِّ. فَعَرَسَتْ

لَهَا بَنُو تَمِيمٍ مَوْصِغٌ يَقَالُ لَهُ تَطَاعٍ فَأَخَذُوا مِنْهَا سُبُوحًا وَآثِيَةً وَمَذْنِيفٌ وَجَوَازًا وَعِطْرًا. وَدَنَ الْبَرْذَوَانُ 10

فِيهِمْ فَهُوَ قَوْلُهُ (43a)

اللَّهُ أَعْطَانِي فَأَلْعَمَ يَوْمَ زَوْمَلَةِ الْأَعْجَمِ

فَدَعَى الْفَرَزْدَقُ إِنْ صَعَصَعَتْ بَنُ نَاجِيَةٍ جَدُّهُ لَنْ رَأَسَ النَّاسِ فِيهَا فِي قُوَّةِ:

g وَرَبِّسَ يَوْمَ تَطَاعٍ صَعَصَعَةُ الَّذِي حِينًا يَصُرُّ وَكَانَ حِينًا يَمُتُّعُ

فَمَضَى الْأَسَاوِرَةَ الَّذِينَ كَانُوا فِيهَا وَعَوْدَةً مَعَهُمْ فَأَخْبَرُوا كِسْرَى الْخَبَرَ. فَغَنَبَ إِلَى h جَوَانِبِهِ بِمَرَّةٍ أَنْ 15

a) Dh. R., *bn'iyah*, v. 96.

b) This sense of خَرَى is not found in the Lexx; Mfqt فِي الْهَلَاكِ; LA XVIII, 247¹⁹ وَقَعَ فِي بَلِيَّةٍ وَشَرٌّ وَشَبِيهُ ذَلِكَ وَعَلَى perhaps تَبَاعَدَ is used euphemistically.

c) Labld XXXIX, 22.

d) MS تَحِيَّ.

e) Mfqt (Abu Ikrimah's text) لَمْ لَا يَعْلَمَ (Ahmad as our text). Al-Kilabi (see commy. Mfqt) read حِفْظًا يَعْلَمُ اللَّهُ أَنِّي أَحْدَرُ يَوْمَ مِثْلَ يَوْمِ الْمُشَقَّرِ.

f) not in Mfqt; seems superfluous. This account of the Day of al-Mushiaqqar is identical with that in al-Anbari's Commentary on the Mfqt; it rests on the authority of al-Hirmazi.

g) Naq. 959¹⁴.

h) So our MS; Mfqt has جَوَانِبُودَانِ; Agh. XVI, 79²⁵ جَوَابُودَارِ; Tabari I, p. 985 ازافروز; Our form perhaps stands for the hypocoristic جَوَانَوِيَّةِ (Nöldeke, *Sasaniden* 92).

والليل الدجى

* « قِيمْنَا وَمَنْ يَنْزِلُ بِهِ مِثْلُ صَيْفِنَا يَمُوتُ عَنْ قَيْسٍ أَضْيَافِهِ غَيْرَ غَافِلٍ »

XI.

وبل عمر بن الطفيل يوم فَيْفَ الرِّيحِ الذى أُصِيبَتْ فِيهِ عَيْنُهُ:

١ لَقَدْ عَلِمْتُ « عَلَيْنَا هَوَازِنُ أَنْبَى أَنَا الْفَارِسُ الْكَامِي حَقِيقَةً جَعَفَرُ

٢ وَقَدْ عَلِمَ الْمَرْنُوقُ أَنبَى أَكْرَهُ « عَشِيَّةَ فَيْفِ الرِّيحِ كَرَّ الْمَشْهُرِ

مُرُورِي نِسْه. وصف الرِّيحِ مَدْنٌ كُنْتُ التَّوَقُّعُ فِيهِ. e ويرى: * على جَمْعِهِمْ كَرَّ الْمَنِيجِ الْمَشْهُرِ*.

بمضمون يعنى القدامى الذى يتكرر به القدامى نيس له غنم ولا عليه غرم: كلما خرج رد حتى يخرج

(42) « آخر القدامى »

٣ إِذَا آرُورٌ مِنْ رَوْعِ الرِّمَاحِ رَجَرَتْهُ وَقُلْتُ لَهُ أَرْجِعْ مُقْبِلًا g غَيْرَ مُدْبِرٍ

١٠ آرُورٌ عدل ومال الى ناحية أخرى: يقال فلانٌ مُزَوَّرٌ عن صديقهِ اى عدلٌ عنه: اى اذا مال عن

الطريق رجعت له

٤ وَأَنْبَأْتُهُ أَنَّ الْفِرَارَ خَزَايَةَ عَلَى الْمَرْءِ مَا لَمْ يُبَيِّلْ h عُدْرًا فَيَعْدِرِ

a) So BA and Naq. The additional verse in these is as follows: —

وَحَنَفُهُ حَتَّى يُعْدُنِينَ بِمَدْحِهِ وَعَلَّ حَنْ إِلَّا مِنْهُ إِحْدَى الْقَبَائِلِ

XI. *Tawil*. This celebrated and much quoted poem is No. CVI of the *Mufaḍḍalīyat*; as the citations and various readings are given there, they are not repeated here, except where our text differs from that of al-Mufaḍḍal. For the Day of Faif ar-Rih see BAthlr, I, 474 ff., and Naq. 469—472.

b) MS عَلِيَا.

c) MS وَلَقَدْ.

d) Bakrī 721¹⁷ has our text; Mfqt, BQut. 191, and LA XII, 12¹, have the alternative reading mentioned in the scholion. Buht. Ḥam. 61 reads عَلَيْنَا بِفَيْفِ الرِّيحِ كَرَّ الْمُدْبِرِ by confusion with v. 9 below.

e) In the MS the parts of the scholion have suffered diallocation, but have now been replaced in their proper order.

f) Buht. Ḥam. كَرَّ الرِّمَاحِ, apparently a copyist's error.

g) MS غَيْرَ.

h) Mfqt جَبَدًا فَيَعْدِرِ; our reading is al-Athram's.

الكُفَّةَ الْأَشَدَّاءِ. وَالْوَقَى ارَادَ الْحَرْبَ. وَالْمَجُوبَ الَّذِي لَهُ جَيْبٌ. اى *a* يُقْتَلُونَ فَيُخَصَّبُ بِثَمَرِ سُرَيْبِلِهِمْ
وَفِي الدَّرُوعِ: وَقَالَ أَوْسُ بْنُ حَجَرٍ

سَرَايِلُنَا فِي الرَّوْعِ بَيْضٌ كَانَتْهَا *b* أَتَانَا الثُّلُوبُ عَزَّتْنَا مِنْ تَرْبِيعِ شَمَلٍ
وَقَضَّيْتُمْ بَكْرَ قَضَاءٍ وَاجِبًا *c* وَبَنُو فَرَازَةَ جُلْنَ حِينَ مَتَجَالٍ

X.

١ *c* جَاؤُوا بِشَهْرَانِ *d* الْعَرِيضَةِ كُلِّهَا وَأَكْلِيهَا *e* مِيلَادِ بَكْرِ بْنِ وَائِلٍ

شَهْرَانِ مِنْ خَتَمَ *f* وَأَكْلُبُ مِنْ شَهْرَانِ. يَقُولُ *g* مِيلَادِ بَكْرِ بْنِ وَائِلٍ فَذَخْنُ دُونَهُ بَلَاءٌ حَرُّ
مِنْ عَشْرَةِ ٥

٢ وَسَعَتْ شُيُوخُ الْكَحَى بَيِّنَ سَوِيْقَةٍ وَبَيِّنَ جَنُوبِ الْقَهْرِ مَيْدَ الشَّمَائِلِ

الْقَهْرُ جَبَلٌ وَسَوِيْقَةُ مَوْضِعٌ. وَقَوْلُهُ مَيْدَ الشَّمَائِلِ اى *g* أَمْسُوعَا بَلَرَمَى: وَيَقُولُ بَلُّ يَأْخُذُونَ ذَاتَ الشَّمَالِ ٥

٣ *h* فَلَوْ كَانَ جَمْعٌ مَثَلُنَا لَمْ يَمَرَّنَا وَلَكِنْ أَتَانَا كُلُّ جِسْنٍ وَخَائِلٍ

قَوْلُهُ لَمْ يَمَرَّنَا اى لَمْ يَسْلُبْنَا وَالْبَرُّ السَّلْبُ: ذَلِ امْرُؤُ الْقَيْسِ

i إِذَا مَا الصَّحْبِيُّعُ ابْتَرَّهَا مِنْ ثِيَابِهَا تَمِيْلُ عَلَيْهِ قَوْنَةٌ غَيْرَ مِجْبَلٍ

a) MS يُقْتَلُ.

b) MS أَتَانَا الثُّلُوبُ. This verse is not in Geyer's edn. of Aus; it may perhaps belong to No.

XXIX of that collection.

X. *faatl.* Vv. 1, 4 and 3 of this poem are quoted, with an additional verse, in BATHIR KAM. I, 475—6, and Naq. 472⁹; for vv. 1 and 3 cf. vv. 13 and 12 of No. XI, *post*.

c) BA, Naq. أَتَوْنَا; cf. XI, 13.

d) MS الْعَرِيضَةُ here, but as text in XI, 13, and so BA, Naq.

e) MS مِيلَادِ; Naq. مِيلَادِ, BA مَيْلٍ; the scholion shows that the commentator read the second.

f) According to Wüst., Tab. 9, Aklub is not a branch of Shahrān, but a brother's son.

g) MS أَمْسُوعَا وَبَلَرَمَى.

h) BA and Naq. أَعْدَلُ نَوْدَمِ الْبَدَاثِ يُقَوِّلُو (BA false reading لَقَوِّلُو); see LA IV, 457. For another verse in which جِسْنٍ and خَيْلٍ are collocated see LA XIII, 210⁸. *i*) Diw. LII, 16.

۱۱ وَلَقَدْ لَحِقْتَ بِخَيْلِنَا ۖ فَكَرِهْتَهَا ۖ وَصَدَدْتَ عَنْ خَيْشُومِهَا الْمُسْتَكْلِبِ
(41b) حَشُوبُ أَنْفُيَا وَجَمْعُ الْخَيْشُومِ: وَخَيْشُومٌ كَلٌّ شَيْءٌ مَا تَقَدَّمَ مِنْهُ: فَأَرَأَى: لَحِقْتَ أَوَائِلَ الْخَيْلِ

فَوَيْتَ عَيْنَ وَفَرَّتْ ۝

۱۲ فَمِئِي قَرَارَةً قَدْ عَلَوْنَ بِكُلِّكَ ۖ وَالْكَى أَشْجَعَ قَدْ رَمَيْنَ بِمَنْكِبِ
لَحْلُلٌ نَمْدَرُ وَعَوِ مُعْطَمُ الْقِيمِ: أَيْ أَلْفُوا عَلَيْنَا أَنْفَدْنَا. وَالْمَنْكِبُ أَرَادَ نَاحِيَةً مِنَ التَّوَاحِي ۝
۱۳ غَادَرْنَ مِنْهُمْ تِسْعَةً فِي مَعْرِكٍ ۖ وَثَلَاثَةً قَرَنَتْهُمْ فِي الْمِشْعَبِ
عَدُوٌّ بَرٌّ وَخَفَنَ. فِي مَعْرِكٍ فِي مَوْضِعٍ اعْتَرَاكَ وَعَوِ الْأَرْحَامُ يَعْنِي مَوْضِعَ الْقِتَالِ: فَنِيلُوا هُنَاكَ
بَعْدَ ثَلَاثَةِ أَسْرَوْا فَعَرَنُوا فِي حَبَلٍ. وَالْمِشْعَبُ الْمَوْتِ الَّتِي تَشَعَّبَتْ: وَاسْمُ الْمَوْتِ شَعُوبٌ بِلَا أَلِفٍ وَلَا مِيمٍ
وَلَا صَوْفٍ: لَنَّهُ قَدْ شَدُّوا فِي حَبَلٍ ذُكِّلُوا إِلَى الْمَوْتِ ۝

IX.

۱ تَرَعَى قَرَارَةً فِي مَقَرِّ بِلَادِهَا ۖ وَتَهَيَّمُ بَيْنَ شَقَائِقِ وَرِمَالِ
يَقِيلُ قَرَارَةً نَيْسَ نَهَا أَتَيْعَاتُ وَلَا عَزَّ فَيَسْرَحُ مَلْبَا فِي الْمَرَاغَى لِفَلَتْنِهَا وَضَعْفِهَا: فَهِيَ تَرَعَى دِيَارَهَا خَوْفًا
مِنْ تَعَرَّةٍ إِذَا تَعَسَّرَتْ فِي الْمَرَعَى. وَالشَّقَائِقُ جَمْعُ شَقِيقَةٍ مِنَ الرَّمْلِ قِطْعٌ غِلَظٌ بَيْنَ جَبَلَيْنِ رَمْلِي ۝
۲ يَقْطُرُونَ خُرْجَهُمْ بِغَيْرِ هَوَادَةٍ ۖ وَالْدَّهْرُ ذُو غَيْرٍ وَذُو بَلْبَالٍ
خُرْجَةُ الْخَوَالِ: أَيْ يُسَوُّو بِأَعْرَةِ وَلَا نَبْهَ قَبْضٍ وَلَا بَسْطٍ فِي الْأُمُورِ: أَيْ ۞ أَذْلًا يُسَامُونَ الضَّيْمَ
۱۵ مَقْبُولَةً. وَالْبَلْبَالُ الْمَحْبَالَةُ: يَقَالُ نَيْسَ بَيْنَ الْبَرِّ ۝ وَبَيْنَ الْحَرِّ هَوَادَةٌ أَيْ مُحَابَاةٌ. وَالْبَلْبَالُ الْغُومُ وَالْهُمُومُ
وَالْجَمْعُ الْبَلْبَالُ: قُلْ ذُو الرِّمَّةِ (42a)

۱ دَعَلٌ أَحْدَارُ الدَّمْعِ يُعْقِبُ رَاحَةً
مِنْ الْوَجْدِ أَوْ يَشْفِي نَاجِيَّ الْبَلْبَالِ
۲ فَتَحْنُ الْكَمَاةَ لِذِي الْوَعَى فِي هَوْلِهِ
وَالْخَاصِبُونَ مُسَجَّوَبٌ السَّرْبَالِ

a) MS وَكَرِهْتَهَا.

b) Notice الْمَوْتِ treated as fem. because of the neighbourhood of the equivalent شَعُوبٌ.

IX. *Kamil*: no citations found.

c) MS وَيَبِينُ أَحَدٌ وَهَوَادَةٌ!

d) Dh. R., Drw. LXVI, 2; MbdKam. 521^b.

٨ وَشَفَيْتُ نَفْسِي مِنْ فَرَارَةٍ إِنَّهُمْ أَهْلُ الْفَعَالِ وَأَهْلُ عِزٍّ أَغْلَبِ

الأغلب الغليظ الضخم: ويقال أسدٌ أغلبٌ إذا كان غليظَ الرقبةِ وأسَدٌ غلبَ ورجلٌ أغلبَ وامرؤ غلبَ: ورجلٌ أَرَقَبَ وامرأةٌ رَقْبَاءُ وثومٌ رُقْبٌ مثلاً أغلبَ: ومنه قولُ أعشى بنِ فيس في حِفْظِ الرُّمى: * وأَرَقَبَ مُطَرِّدٌ كَالشَّطْنِ* وَالشَّطْنُ الْحَبْلُ وَجَمْعُهُ أَشْطَنٌ.

٩ وَأَقْدَمْتُ فَكَحَرْتُ بِبَاطِلٍ عَدَدَتَهُ فَإِذَا أَتَيْتُ بُيُوتَ قَوْمِكَ فَاحْصِبِ

أى أَنْتَ تَفْخَرُ بما لَا أَصِلُ لَهُ لِذَلِكَ مُلَصِّفٌ لَسْتُ مِنْ قَلْبِ الْقَوْمِ وَلَا مِنْ سِرْوَتِهِمْ: فذا دخرتِ عندهُ بما يُفْتَخَرُ به في المواضع التي يَغِيبُ عنها قَوْمُكَ رَدُّوا عليك ولم يَقْبَلُوهُ مِنْكَ.

١٠ فَلْتُخَيِّرَنَّكَ فَأَقْدَمُ عَنْ شَجْوِهَا حَدَلٌ مَدَامُعُهَا يَدْمَعُ سَيْكِبِ

الْحَدَلُ سُقُوطُ الشَّعْرِ مِنْ جَفْنِ الْعَيْنِ مِنَ الْبُكَاءِ: يقالُ قد حَدَلَتْ عَيْنُهُ حَدَلًا: ومنه قولُ مُعَوِّزِ بْنِ جَعْفَرِ الْبَارِقِيِّ

وَذُبَيْبَانِيَّةٍ وَصَنَتْ بَنِيهَا وَمَقَى دَمْعِيَا حَدَلٌ نَطُوفُ

نَطُوفٌ أى يَقْطُرُ: وقال العجاج *e وَالشَّوْفُ شَاظٌ لِلْعُيُونِ الْحَدَلِ*. والشَّوْفُ الْحُزْنُ ورجلٌ شَافٍ أى حَزِينٌ: ومنه المثلُ: f وَيَلُّ لِلشَّجِيِّ مِنَ الْخَلِيِّ: يُشَدِّدَانِ يَأْأُ الْخَمِيعِ: وَرُبَّمَا خِفَقَتْ يَدُ الشَّجِيِّ وَنُقِلَتْ يَدُ الْخَلِيِّ فيقال: وَيَلُّ لِلشَّجِيِّ مِنَ الْخَلِيِّ.

a) MS أغلب with *iqeṇ*, undoubtedly a blunder.

b) So MS: we should however read مُطَرِّدًا, as the nouns are in the accusative; the complete verse (Escorial MS, fol. 17b) is —
وَدَا عَيْبَةً حَامِصًا كُلُّهُ وَأَجَرَدَ مُطَرِّدًا كَالشَّطْنِ

for مُطَرِّد is said by Tha'lab to be Abu 'Ubaidah's reading.

c) MS يَسْكِبِ; Prof. Nöldeke prefers يَسْكَبُ (neut.) or يُسْكَبُ, with *iqwū*.

d) The name (or nickname) of this poet's father (or grandfather) is variously given. The poet's name was سُفْيَانُ بْنُ أَوْسٍ (Agh. X, 47²²); he was called الْمُعَوِّزُ on account of a verse made by him. His grandfather is called جَدُّ in Agh. X, 37⁸, جَمَارُ in Agh. X, 46²⁷, and (father) حِمَارُ in LA XIII, 158¹⁰. This verse is cited at the last mentioned place as follows: —

فَأَخْلَقْنَا مَوَدَّتِيَا فَقَضَتْ وَمَقَى عَيْنِيَا حَدَلٌ نَطُوفُ

(Our MS, corruptly, وَذُبَيْبَانِيَّةٍ وَصَنَتْ. (وما في)).

e) Diw. 'Ajj. XXIX, 2; LA XIII, 157¹⁰.

f) MS in both places وَيَلُّ لِلشَّجِيِّ; see LA XIX, 150²⁵.

الْأَيْمَ إِلَى لَا زَوْجَ لَهَا قَدْ مَاتَ عَنْهَا زَوْجُهَا: يَصِفُهَا بِالْخُمُولِ وَالضَّعِيفِ: أَيْ لَيْسَ فِيهَا مَرْغَبٌ لِأَنَّهَا تَبْطَأُ
وَالضَّرْبُ ٦ نَزْوَجُ إِنْهُمْ ٥

٤ أَتَرَحَّبَ أَنْ غَدَرَ الرِّمَانُ بِفَارِسٍ قُلِحَ الْكِدَابِ وَكُنْتُ غَيْرَ مُغَلَّبٍ
تَلَحُّبٌ مُبْدَأٌ تَعْلُو الْأَسْنَانِ: يَقَالُ رَجُلٌ أَفْلَحَ وَامْرَأَةٌ فَلَاحَتْ وَقَوْمٌ قُلِحُوا: وَنَصَبَ قُلِحَ عَلَى السَّبِّ وَالشَّتْمِ:
وَالْجَوْرُ أَنْ يَكُونَ بَدَأَ مُضَافًا ٥ (40)

٥ يَا مَرْ قَدْ كَلِبَ الرِّمَانُ عَلَيْكُمْ وَنَكَاتُ قَرَحَتَكُمْ وَلَمَّا أَنْكَبِ
كَلِبَ الرِّمَانُ أَيْ الشَّمْتُ وَكُنِيَ تَغْيِيرًا وَعُبُوسًا: وَمِنْهُ كَلَبٌ وَكَلَبَ قَلْبَ وَقَدْ كَلَبَ عَلَى فُلَانٍ أَيْ ضَرَى. وَقَوْلُهُ
نَكَاتُ قَرَحَتَكُمْ مَثَلٌ: وَيَقَالُ نَكَاتُ الْفَرَحَةِ أَيْ قَشَرَتْ عَنْهَا الْجُلْبَةَ الَّتِي تَعْلُوها a لِبَرٍّ. وَقَوْلُهُ لَمَّا أَنْكَبِ
أَيْ لَمْ يَغْشَ مِنِّي وَلَا نَحِيفَتْنِي نَكَبَةً: وَيَقَالُ رَجُلٌ أَنْكَبَ وَامْرَأَةٌ نَكَبَتْ إِذَا كَانَ بَيْنَهُمَا مَبِيلٌ وَقَوْمٌ نَكَبُوا:
وَمِنْهُ قَوْلُ الْأَخْطَلِ: ٦ لَأَقِيمَ النَّدْبَ ٥

٦ وَتَرَكْتُ جَمْعَهُمْ بِلَابَةٍ ضَرْعِدٍ جَزَرَ السِّبَاعِ وَكُلَّ نَسْرٍ أَهْدَبِ
قَوْلُهُ بِلَابَةٍ ضَرْعِدٍ [ضَرْعِدٌ] مَوْضِعٌ. وَالْبَابَةُ الْكَهْرَةُ وَجَمْعُهَا لَابٌ: وَيَقَالُ لِلْكَهْرِ لُوبَةٌ وَجَمْعُهَا لُوبٌ: قَالَ
تَشَاعُرٌ: ٧ * بَيْنَ الْأَهْلِيَّةِ قَالِخَوَاهُ قَالُوبٍ *. وَضَرْعِدٌ يَقَالُ إِنَّهُ بَلَدٌ. وَجَزَرَ السِّبَاعِ لَحَمٌ لَهَا كَمَا يُجْزَرُ
الْبَعِيرُ. وَالنَّسْرُ الرِّخْمُ وَجَمْعُهُ النُّسُورُ: وَمِنْهُ نُسُورُ لُقْمَانَ بْنِ عَادٍ: أُعْطِيَ عُمَرُ سَبْعَةَ أَنْسَرٍ فَسَمَّى السَّابِعُ
d 11 لُقْمَانًا: وَمِنْهُ قَوْلُ النَّابِغَةِ: ٨ * أَخْتِي عَلَى الْقَوْمِ مَا أَخْتِي عَلَى لَبْدٍ *: وَلَهُ قِصَّةٌ طَوِيلَةٌ. وَالْأَعْدَبُ الطَّوِيلُ
الرَّيْمُ وَهُوَ بِمَنْزِلَةِ عَدَبِ النَّوْبِ وَهُوَ حَاشِيَةُ النَّوْبِ ٥

٧ وَلَقَدْ أَبْلَتُ الْكَيْدَ فِي عَرَصَاتِكُمْ وَسَطَ الدِّيَارِ يَكْدُ خِرْقٍ مَخْرَبٍ
قَوْلُهُ أَبْلَتُ الْكَيْدَ فِي عَرَصَاتِكُمْ أَيْ فَدَتْهَا إِلَيْكُمْ حَتَّى ٩ دَاسَتْ دِيَارَكُمْ وَبَالَتْ فِيهَا. وَكُلُّ جَوْنَةٍ مُنْقَتِقَةٍ
فِيهِ عَرَصَةٌ وَالْمَعْرَصُ: وَالْعَرَصُ يَفْتَحُ الْعَبْسُ وَالرَّاءُ النِّشَاطُ: يَقَالُ عَرِصَ بَعْرُصَ عَرَصًا إِذَا نَشِطَ.
وَالْخِرْقُ (41a) يَكْسِرُ الْحَجَرَ الَّذِي تَنْخَرِقُ بِالْمَعْرُوفِ: وَالْخِرْقُ بَفَيْحِ الْحَاءِ الْفَلَاةِ الْوَاسِعَةِ الَّتِي تَنْخَرِقُ فِيهَا
الرِّيحُ وَجَمْعُهُ خِرْقٌ. وَالْمَخْرَبُ صَاحِبُ حَرْبٍ ٥

a) MS لِبَرٍّ. b) Drw. p. 17, v. 2. c) See a similar verse by al-Jumaih, Mfdt. IV, 10 (p. 29).

d) This anomalous form is also found in LA IV, 390¹⁸. e) Nab. Mu'all. 6 (with cr. II.).

f) MS حَاسَتْ; cf. ante, No. V, 1.

١٠ وَعَبْدُ اللَّهِ غُودِرَ وَأَبْنُ بَشَرَ وَعَتَابٌ وَمَرَّةٌ وَالْوَلِيدُ

١١ لَقِيمَنَاهُمْ بِبَيْضِ مُرْهَفَاتٍ نَقَتْلُهُمْ بِهَا حَتَّى أُبِيدُوا

البَيْضُ السِّيُوفُ جَمْعُ أَبْيَضَ: وَمِنْهُ قَوْلُ الشَّاعِرِ: * وَأَبْيَضَ بَتِيرَ ذَرِ حَسَمٍ*. أُبِيدُوا أَيْ قُتِلُوا يَقُولُ بَادُ

يَبِيدُ بَيْدًا وَيُبِيدُوا وَالْبَائِدُ الْهَالِكُ ٥

١٢ وَأَرَدَفْنَا نِسَاءَهُمْ وَجِئْنَا وَقَدْ دَمِيَتْ مِنْ^a الْخُمُوشِ الْخُدُودُ

أَيْ صَرَغْنَاهُمْ فَتَكَدَحَتْ خُدُودُهُمْ. وَيُرْوَى: مِنَ الْجَبَسِ الْخُدُودُ: الْجَبَسُ تَجَبُّنُ الْبَنِيِّ ٥

VIII.

١ (40a) إِنِّي إِذَا أَنْتَرْتُ أَصْرَةَ أُمِّكُمْ مِمَّنْ يُقَالُ لَهُ تَسَرَّبَلٌ فَارَكِبِ

أَيْ إِذَا نَدَبْتُمْ لِلْقَطْرِ أَصْرَةَ النُّوقِ: وَهِيَ أَنْ تُصَرَّ النَّاقَةُ حَتَّى لَا يَشْرَبَ الْفَيْصِلُ وَلَا يَحْلِبُ لِمَرْعَى

لِبُخْلِ الْقَوْمِ بِاللَّيْلِ وَقَلَّةِ الشَّيْءِ عِنْدَهُمْ: وَالوَاحِدُ الصِّرَارُ وَهُوَ أَيْضًا مَصْدَرٌ: يَقُولُ مَرَّةٌ بَعْرُ نَمْرٍ وَمَرَّةٌ

يَقُولُ: أَنَا مِمَّنْ يُدْعَى لِلْحَرْبِ وَلِقَاءِ الْأَبْطَالِ وَالرُّكُوبِ لِحِفْظِ الْحَقِيقَةِ: وَأَنْتُمْ رُعْدٌ لَا غَدَا عِندَكُمْ ٥

وَلَا كِفَايَةً ٥

٢ لَا ضَيْرَ قَدْ حَكَّتْ بِمَرَّةٍ بَرَكَهَا وَتَرَكْنَ أَشْجَعًا مِثْلَ خُشْبِ الْأَثَابِ

حَكَّتْ أَرَادَ الْحَرْبَ فَاضْمَرَهَا وَلَمْ يَأْتِ لَهَا بِذِكْرِ. وَقَوْلُهُ بَرَكَهَا أَيْ صَدَرَهَا: سَأَلْنَا أَلَمْتَ بِهِ وَتَرَكْتَ عَلَيْهِ:

وَالْبَرَكَةُ وَالْبَرَكُ الصَّدْرُ: وَكَانَ زِيَادٌ أَشْعَثَ بَرَكًا: وَأَمَّا أَرَادَ بِبَرَكِ الْتَقَلُّ: لَمَّا بَقِيَ عَلَيْهِ لِلدَّلَّةِ:

وَهُوَ مَثَلٌ. وَمَرَّةٌ هُوَ ابْنُ عَوْفٍ بَنِ سَعْدِ بْنِ ذُبْيَانَ: وَأَشْجَعُ ابْنُ رَبِيعَةَ بْنِ غَضَفَانَ. وَتَرَكْنَ يَعْنِي ٥

لِلْجَيْلِ. وَالْأَثَابُ شَجَرُ الْوَاحِدَةِ أَثَابَةٌ: كَأَنَّهُ قُلٌّ: فَتَلَنَّهُ لَا حَرَكَ بِهٍ كَالْخُشْبِ: أَيْ مَلَقَهُ مَقْتُولًا ٥

٣ لَا يَخْطُبُونَ إِلَى الْكَرَامِ بَنَاتِهِمْ وَشَشِيبَ أَيْمُهُمْ وَلَمَّا تَخَطَّبَ

a) MS sic; see scholion.

VIII. *Kamil*. This poem, of which v. 2 is cited in the commy. to v. 1 of No. V of the *Mufaḍḍaliyat* (ed. Lyall, p. 33), appears to have been composed in reply to the songs of triumph of Faḍārah and other branches of Ghaṭāfān after the disaster suffered by 'Amir on the Day of ar-Raqam. see the Mfdt. l. c., and LA I, 306¹⁸. See *post*, No. XXIX, for another poem on the same occasion. See also Frag. 2 in Supplement for other vv. which may belong to this poem.

b) See note above; for a similar phrase see LA I, 227²² (Kumait).

c) See Frag. 2, v. 3.

ع ٥ وَعَبْدُ الْقَيْسِ بِالْمَرْءِ لَا تَنْتَ صَبَاحًا مِثْلَ مَا لَقِيتَ ثُمُودَ
عبد القيس ابن اقصي بن نعيم بن جديلة بن اسد. والمرداء ارض بهجر. وبنو لجيم حنيقة
وعجل: هـ [وعجل] ابن صعب بن علي ٥

ه ٥ صَبَحْنَا هُمْ بِكُلِّ أَقْبَ نَهْدٍ وَمَطَرِدٌ لَّهُ يَقْدُ الْكَدِيدُ
أقْبَ ميسر صمير ونقب الضمير: يقال فرس أقب وفرس قباء وخيل قُب. والنهد الضخم المشرف.
ومطرِد الرمح يطرِد في احترازه ٥

و ٦ وَأَبْصَ يَخْطِفُ الْقَصَارَاتِ عَصِبَ رَقِيقِ الْكَدِّ زَيْنَهُ غُمُودُ
يخطف يستلب يقال خطفه يخطفه خطفًا والمخطف السائب: قل عدي بن زيد
خطفته مينة فتردى وقد كان يامل التغيرا
١٥ والنقصات جمع فخره وفي أصل العنق. والعصب القاطع (39b) والغُود جمع غمد: أي أنه سيف
مضروب لا مبذل فهو في غمده صقيل إلى وقت الحاجة إليه ٥

ز ٧ وَكَلَّ طَيْرَةً خَفِيقَ حَشَاهَا مُلَمَّامَةً تَلَاقِيهَا بَعِيدُ
الطيرة الفوس الوثبة والضمير الوثب والطائر الوثاب. وخفِق حشاه تزعج من الحدة. وملَمَّامة مُجْتَمِعَةٌ
الخلق ملوثة. وقوله تلاقيها بعيد أي إدراكها بعيد أي لا تلتحق في السيف والعدو ٥
ح ٨ لَقِينَا جَمْعَهُمْ صُبْحًا فَكَانُوا كَمِثْلِ الضَّائِنِ عَادَاهُنَّ سَيِّدُ
السيد الذئب ولا جمع له من هذا اللفظ. وعاداهن من العدو أي نكروا وتشردوا كالضائن الذي عاث
صبي الذئب ٥

ط ٩ فَعُودَرِ مِنْهُمْ عَمَرُو وَعَمَرُو وَأَسُودَ وَالْكَمَامَةُ بِهَا شُهُودُ
عولاء نيم فسلم. وعودر ترك في المعركة لأنه مقتول. والكماء الأبطال الواحد كمي. وقوله والكماء بها
٢٥ شهود: أي نبي بما أقول من قتل عولاء القوم تبیان وقوم حضروا هذه الواقعة ٥

a) Bakri 529⁴ has vv. 4 and 5 as text. الْمَرْءِ appears in Frag. 22, 4 as المردات.

b) The MS has وعجل بن صعب; see Wüst. Tab. B for the necessity of the correction.

c) See Naşr. p. 468, with v. l. الْمَلِكِ يَأْمُلُ; the reference is to King Šapur. Other verses of the same poem in Buḥt. İḥam. p. 147, and in many other places.

رَقِشْتُ مَنَاعِي اِى اَصْلَحْتُه: وَارْتَشْتُ فُلَانٌ اِى اَجَا جَرِيحًا: ^h وَالْمَرْثَةُ تَبْنُ يُنْصَبُ عَلَيْهِ مَا اَوْ حَرَّ
 عَلَى بَارِدٍ: وَمِنْهُ قَوْلُ الشَّاعِرِ وَهُوَ بَعْضُ عِلْمَانِ الْعَرَبِ
 اِذَا شَرِبْتُ خِلْتَنِي صَبُوتًا مَرْثَةً تَتَرَنَّى خَبِيثًا
 فَالضُّبُوتُ الْاَسَدُ. وَالْحَبْلُ الْعَهْدُ ٥

VII.

١ اَلَا طَرَقْتَكِ مِنْ حَبْنٍ كَنُودٍ فَقَدْ فَعَلْتَ وَآلَتْ لَا تَعُودُ

الطُّرُوفُ لَا يَكُونُ اِلَّا بِاللَّيْلِ: يَقَالُ طَرَقَنِ فُلَانٌ اِى اَتَانِي لَيْلًا (39a) انطَرَقَ الفاعل والمضروب المفعول
 بِهِ: وَقَالَ اُمَيَّةُ بْنُ اَبِي الصَّلْتِ

كَاَتَى اَنَا الْمَطْرُوفُ دُونَكَ بِالَّذِي طَرَقْتَ بِهِ دُونِي وَعَيْنِي تَهْمَلُ

وَأَصْلُ الطَّرْفِ الضَّرْبُ وَالْمِطْرَقَةُ الْعَصَا. وَكُنُودُ اسْمُ امْرَأَةٍ. وَفَوْنُهُ فَعَلْتَ اِى اَمَضْتَ اِنْجَحَرَانَ وَمَنْ تَقَلَّبَتْ.
 وَقَدْ آلَتْ حَلَقَتْ مِنَ الْاَلِيَّةِ: يَقَالُ آلَى فُلَانٌ يُؤَلَّى اِيلًا اِذَا اَفْسَمَ: قُلِ الْاَعْمَى

d فَالَيْتُ لَا اَرَى لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ وَجَا حَتَّى تُلَاقِي حَمْدًا

صَلَّى اللّٰهُ عَلَيْهِ: يُخَاطَبُ نَاقَتَهُ يَقُولُ: اِذَا شَكَتِ الْكَلَالَ وَالْمُتَوَرَّعَ لَمْ اَرَقْ لَهَا حَتَّى تُؤَدِّيَنِي اِلَى النَّبِيِّ صَلَّى
 اللّٰهُ عَلَيْهِ. وَالْكَلَالُ وَالْكَلَالَةُ وَاحِدٌ وَهُوَ الضَّاحِرُ وَالْاَعْيَاءُ مِنْ سَيْرٍ اَوْ عَمَلٍ ٥

٢ كَاَذَكِ لَمْ تَرَيْنَا يَوْمَ غَوْلٍ وَلَمْ يُخْمِرْكَ بِالْكَبَرِ الْجُنُودُ

٣ بِمَا اَلَقْتُ سَرَاةَ بَنِي لُجَيْمٍ تَعَصَّ سَرَاتَهُمْ فِينَا الْقِيُودُ

a) Perhaps this word may be the origin of the modern "mereesy" of Doughty (*Arabia Deserta*).

VII. *Wafir*. Vv. 1, 4 and 5 cited elsewhere.

b) *Yaq.* II, 139¹⁹ reads جَوْبٌ; as حَبْنٌ appears, from *Bakr* 305, to be in the lands of Kalb, far distant from those of 'Amir, *Yaq.*'s reading seems more probable.

c) See *Ham*, 355^a, *Agh.* III, 191^b; *Schulthess*, *Umayyah*, No. VIII, 3, where اِذَا misprinted for اَنَا.

d) See al-Ashb's poem in *Morg. Forschungen* (1875), p. 253, verse 12, where Thorbecke reads تَبْنُورٌ and حَفَا.

e) MS تَعَصَّ.

الطريقة التي على متني الحمام: وَنَقَّ جَدُودٌ وَأَتَانُ جَدُودٌ إِذَا انْقَطَعَ لَبْنُهَا وَلِجَمْعِ الْجِدَانِ: قَالِ
الشمخ: هـ الْجِدَانُ الْغَوَارِزُ: وَأَيَّامُ الْجِدَانِ أَيَّامُ الصَّرَامِ لِصَارِمِ النَّحْلِ: وامرأة جَدَاءٌ لَا تَدْنَى لَهَا

٩ إِذَا سَنَةٌ عَرَّتْ وَطَالَ طَوَّالُهَا وَأَفْكَطَ عَنْهَا الْقَطَرُ وَأَصْفَرَ عَوْدُهَا
عَرَّتْ غَلِيَتْ: ومنه: مَنْ عَرَّتْ بَرٌّ: أَيُّ مَنْ غَلَبَ سَلَبَ: ويقال أَصَابَنِي (38b) سَنَةٌ أَيُّ جَدْبٌ وَقَحْطٌ:

١٠ وَبِمَنْ فُلَانٌ قَدْ أَسْنَتُوا وَمُتَّسِنُونَ وَاجْدُبُوا وَقَحِطُوا بمعنى. ويقال طَالَ طَوَّالُهُ وَطِيلَهُ وَطِيلَهُ: قَالِ
الغضمي: ١١ وَإِنْ كُنْتُ بِكَ الْفَيْلُ ٥

١٢ وَجَدْنَا كِرَامًا لَا يُسَكَّرُ ضَيْفُنَا إِذَا جَفَّ فَرَقَ الْمَنْزَلَاتِ جَلِيدُهَا
الجليد: الضَّيِّعُ ١٣ وَالْحَيْتُ (sic) بمعنى واحد ٥

١٤ وَقَدْ أَصْبَحَتْ عَرِيسُ الْغَدَاةِ تَلُومُنِي عَلَى غَيْرِ ذَنْبٍ هَجَرُهَا وَصُدُودُهَا
١٥ عَرِيسُ الرَّجُلِ امْرَأَتُهُ: ويقال قَدْ عَرِسَ خُلْفُ الرَّجُلِ إِذَا سَاءَ: وَرَبَّمَا سَمِيَ اللَّبْوَةُ ١٦ أُنْتَى السَّبْعُ عَرَسًا:
ويقال أَعْرَسَ الرَّجُلُ بَاغِلَهُ يُعْرِسُ إِعْرَاسًا: وَعَرَسَ الْقَوْمُ هـ السَّفَرَ إِذَا تَزَلُّوا لِلتَّرْوِيحِ وَلِلنَّوْبَةِ الْخَفِيفَةِ
ثُمَّ تَرْتَحِلُونَ ٥

١٧ إِنْ أَيْدِي إِذَا مَا قُلْتُ قَوْلِي فَاثْقَصِي أَتَتْنِي بِأُخْرَى خُطَّةً لَا أُرِيدُهَا
خُطَّةٌ أَيُّ حَالَةٍ أُخْرَى: وتكون الخُطَّةُ الأَمْرُ: يقال: أَقْدَمَ فُلَانٌ عَلَى خُطَّةٍ عَظِيمَةٍ أَيُّ عَلَى أَمْرٍ عَظِيمٍ:
١٨ وَالْخُطَّةُ هِيَ الْغَاغِلَةُ ٥

١٩ قَلَّا خَيْرَ فَي وَدَّ إِذَا رَثَ حَبْلُهُ وَخَيْرُ حَبَالِ الْوَاصِلِينَ جَدِيدُهَا
رَثَ الْحَبْلُ أَيُّ اخْتَلَفَ: ومنه حَالُهُ حَالٌ رَثَّةٌ أَيُّ خَلَقَتْ: g والرَّثُ الْإِصْلَاحُ فِي غَيْرِ هَذَا الْمَوْضِعِ: ويقال

a) Diwān p. 437; Jamharah p. 154.

b) Diwān, I, 1.

c) The third word for hoar-frost is ضَرِيبٌ; the word in our MS. is not in the Lexx, and may possibly stand for ضَرِيب, or perhaps for جَلِيَتْ, a bye-form of جَلِيد (LA II, 325¹¹); جَلِيَتْ also, in LA II, 329⁹, said to have the same meaning in the dialect of Tayyī. d) MS. أَلْتَنَى.

e) Corrected by a later hand to فِي السَّفَرِ.

f) Beginning of line broken: may be وَإِنِّي.

g) The Lexx. do not give this sense, and it is not in the Aqad.

١٠ بِحَيَاةٍ غَدَتْ بِجَمْعٍ عَزِيزٍ وَأَصَابَتْ عُذَاتَهَا فَأَفْرَتْ

VI.

١ لَقَدْ تَعْلَمُ الْخَيْلُ الْمُغِيرَةَ أَنْمَا إِذَا ابْتَدَرَ النَّاسُ الْفَعَالَ أُسُودَعَا
يعنى أَصْحَابَ الْخَيْلِ: ويقال سَبَّتِ الْخَيْلُ خَيْلاً لِخَيْلَانِهَا

٢ عَلَى رَيْذٍ يَزْدَادُ جَوْداً إِذَا جَرَى وَقَدْ قَلِقَتْ تَحْتَ السُّرُوجِ لُبُودَهَا
رَيْذٌ سَرِيعٌ: قَالَ عَنَتَرَةُ

a رَيْذٌ يَدَاهُ بِالْفِدَاحِ إِذَا شَتَا هَذَانِ غَايَاتِ التَّجَارِ مَلَمٌ (38a)

وَالْجَوْدُ هَاهُنَا الْجَرَى: يَقَالُ جَادَتِ السَّمَاءُ بِالْمَطَرِ تَجُودُ جَوْداً. وَأَمَّا قَلِقَتْ لُبُودَهَا أَيْ مَابَت لِأَنْهَا
تَضْمُرُ فِي الْعَزْوِ وَالْكَرْبِ قَبْلُفَ لُبُودِهَا وَصِفَارِهَا

٣ وَقَدْ خَضِبَتْ بِالْمَاءِ حَتَّى كَانَمَا تَشَبَّهُهُ كُمَتِ الْخَيْلُ مِنْهُنَّ سُودَهَا
الماءُ ارَادَ الْعَرَفَ: وَذَلِكَ أَنَّ عَرَقَ الْخَيْلِ إِذَا جَفَّ b أُسُودَتْ

٤ وَنَحْنُ نَفِينَا مَدْحَجًا عَنْ بِلَادِهَا تُقْتَلُ حَتَّى عَادَ فَلَا شَدِيدَها
مَدْحَجٌ فِي الْيَمَنِ: وَيَقَالُ إِنَّمَا سُمِّيَتْ مَدْحَجًا لِأَنَّ أُمَّهُمُ وَتَدَتْ عَلَى أَكْمَةٍ يَقَالُ نَبَا مَدْحَجٍ قَسَمُوا بِاسْمِ
تِلْكَ الْأَكْمَةِ. وَالْقَلُّ الْمُنْهَرِمُونَ: يَقَالُ قَوْمٌ قُلٌّ يَقْنَحُ الْفَاءُ أَيْ مُنْهَرِمُونَ: وَأَرْضٌ قُلٌّ أَيْ لَا نَبَاتَ فِيهَا

فَأَمَّا فَرِيقٌ بِالْمَصَامَةِ مِنْهُمْ فَفَرُّوا وَأُخْرَى قَدْ أُبِيرَتْ جُدُودَهَا
الْمَصَامَةُ أَرْضٌ. وَأُبِيرَتْ أَهْلِكَتْ: يَقَالُ أَبَارَهُمُ اللَّهُ يُبِيرُهُمْ إِبَارَةً أَيْ أَهْلَكَهُمْ. وَالْجُدُونَ جَمْعُ جَدٍّ وَهُوَ
الْحَظُّ: وَالْجَدُّ الْأَبُ الْكَبِيرُ: وَالْجَدُّ صُدُّ الْهَرَلِ: وَيَقَالُ جَدٌّ فِي الْأَرْضِ سَبْرٌ وَأَجْدٌ وَعَوْجٌ وَجَدٌّ وَجَدٌّ فِي
ذَلِكَ الْأَمْرِ: وَالْجَدُّ بِصَمِّ الْحَيْمِ الْبَيْرِ الْقَدِيمَةِ. وَجَدٌّ السَّيْرُ يَجْدُ جَدًّا إِذَا فَتَعَهُ: وَجَدٌّ c [مَجْدُونٌ]
أَيْ مَقْطُوعٌ: وَإِذَا أَمَرَتْ مِنَ الْقَطْعِ قُلَّتْ جُدٌّ وَأَجْدُدٌ. وَالْجُدُّ جَمْعُ جَدِيدٍ وَالْجُدُّ جَمْعُ جَدِّهِ وَجَدٌّ

VI. *Tawil*: no citations found.

a) Mu'all. 54.

b) sic! evidently we should read أَيَّيْشَ.

c) Omitted in MS.

وَتَشْرِقُ بِالقَوْلِ الْيَقِي قَدْ أَذْنَعَتْ كَمَا شَرَقَتْ صَدْرُ الْقَنَاصَةِ مِنَ الدَّمِ
(37b) السَّندِرِجْنَةُ الْقَوْلُ حَتَّى تَهْرُ وَتَعْلَمَ أَنِّي عَنْكُمْ غَيْرُ مُلْجَمٍ

وَمِنْهُ الْأَنْفَلُ وَتُسْجَعُونَ الْوَاحِدَ كَيْسٌ. وَفِيهِ تَطْيِيرُ أَيْ تَشَقُّقٌ: قُلِ الْأَعَشَى * صَدْعًا عَلَى

نَافِثٍ مُسْتَحِيرًا *

يَضْرِبُونَ الْكُمَاةَ فِي ثَوْرَةِ النَّقْعِ إِذَا حَرَبُهُمْ بَدَتْ وَأَسْجَهَرَتْ

ثَوْرَةُ النَّقْعِ مَا يَرَى لِبَرِّ مِنْهُ. وَالنَّقْعُ عَاقِمَا الْغُبَارِ: وَالنَّقْعُ أَيْضًا الصَّرَاحُ: قُلِ لِبِيدِ

d فَمَنْ يَنْفَعُ صَرَاحٌ صَادِقٌ يَحْلِبُوهُ بَعْدَ جَرَسٍ وَزَجَلٍ

يَحْلِبُوهُ يُعَاقِبُوهُ: الْإِخْلَافُ عَنِ الْمَعُونَةِ يَقُولُ أَحَلْبِي فُلَانٌ إِذَا أَعْلَنِي وَالْمُحْلِبُ الْمُعِينُ. وَقُلِ عُمَرُ بْنُ

الْحَكَمِ رَحِمَهُ اللَّهُ: مَ عَلَى نِسَاءِ بَنِي الْمُغِيرَةِ أَنْ يُفَضَّنَ مِنْ دُمُوعَيْنِ عَلَى * أَيْ سُلَيْمَانَ مَا لَمْ يَكُنْ نَقْعٌ

وَلَا لِقْلَقَةٍ. يَنْفَعُ مَدَّ تَصَوَّتْ فِي الصَّرَاحِ وَتَلْقَلَقَةُ بِلِسَانٍ: وَيَقَالُ لِللِّسَانِ الْقَلْقُلُ وَلِلْبَطْنِ الْقَبْقَبُ * f

وَأَثَارَتْ عَجَاجَةً بَعْدَ نَقْعٍ وَصَهِيلٍ مُسْتَرْعِدٍ فَكَفَهَرَتْ

العَجَاجَةُ الْعَبْرَةُ: وَنَقْعُ التُّرَابِ الدَّقِيقُ. وَمُسْتَرْعَدٌ كَأَنَّهُ صَوْتُ رَعْدٍ. وَكَفَهَرَتْ غَلْظَتْ وَتَغَيَّرَتْ: وَمِنْهُ

حَدِيثُهُ مُكْفِرَةٌ: وَمِنْهُ أَيْضًا الْحَدِيثُ وَالْقَوْلُ الْكَافِرُ وَالْمُنَافِقُ يَوْجُهُ عَائِسٍ مُكْفِرٍ أَيْ كَرِهٍ بِاسِلٍ * g

a) LA XII, 44¹⁷.

b) LA III, 93³, with تَهْرُ (corruptly).

c) Drw. Escorial MS fol. 48a; the complete verse is

وَبَدَتْ وَقَدْ أَوْرَثَتْ فِي أَنْفُو دِ صَدْعًا عَلَى نَافِثٍ مُسْتَحِيرًا

d) Labrid XXXIX, 58; LA X, 241⁸ (with يَحْلِبُوهُ); MbdKam. 320⁸, all with جَرَسٍ.

e) i. e. Khālid b. al-Walīd; see LA X, 241¹¹ ff.; for يُفَضَّنَ LA has بِسُفْنَيْنِ or بَنِيْنَيْنِ. Our MS has incorrecly نَقْعًا and لِقْلَقَةً.

f) The scholion does not explain أَسْجَهَرَتْ; LA VI, 11¹³ gives its meaning as أَسْجَهَرَتْ النَّارُ gives its meaning as أَسْجَهَرَتْ النَّارُ, but this appears to be incorrect. According to Prof. Nöldeke the meaning always implies quick motion to and fro; so Labrid, Khālidī p. 44, of the sun-mist; so Akhtal 187, 2; of the clouds, Wright, *Opuscula*, 241⁵; of a shower of rain JRAS 1900 665⁴; of a hot wind, حَرِيرٌ,

Kuthaiyir in Bakrī 467¹⁴; of the twinkling of the stars, Qalī, *Amālī* II, 123¹³.

g) See LA VI, 467²¹⁻²².

أى تَجْمَعُ أَمْرُهُ عَلَى انْتِشَارِهِ. ابْتَدَعَتْ أَيْ تَفَرَّقَتْ وَالْمُبْدَعُ الْمُنْفَرِقُ: وَمِثْلُهُ الْمُسْقَرُ: قُلْ لِرَبِّهِ:

a كَالْجَوَادِ الْمُسْقَرِ: يَعْنِي الْكَيْلَ ^بتَقَطَّرَتْ عَلَى الْعَبَاطِ: وَأَيْمَا تَفَرَّقَتْ لِبَعْرَةٍ وَتُثْبِتُ ٥

٣ وَصَبَحْنَا عَبَسًا ^{هـ} [وَمَرَّةً] كَأَسَا فِي نَوَاحِي دِيَارِهِمْ فَاسْتَبَطَرَتْ

(37a) يَعْنِي عَبَسَ بَنُ بَغِيصَ بَنِ رَبِثَ بَنِ غَطَفَانَ بَنِ سَعْدِ بْنِ نَيْسَ بْنِ عَيْلَانَ: وَمَرَّةً ابْنُ عَوْفٍ

ابْنِ سَعْدِ بْنِ ذُبْيَانَ بَنِ بَغِيصَ: وَبَنُو أَعْمَامٍ. وَاسْتَبَطَرَتْ أَيْ انْتَشَرَتْ وَأَمْنَتْ ٥

٤ وَجِيَادًا لَنَا نَعَوِّذُهَا الْأَقْدَامَ إِنْ غَارَةً بَدَتْ وَأَزْبَارَتْ

الْجِيَادُ جَمْعُ جَوَادٍ مِنَ الْخَيْلِ: وَرَجُلٌ جَوَادٌ مِنْ قَوْمِ أَجَوَادٍ: وَيُقَالُ جَاءَتْ الشَّيْءُ جَوْدًا وَجَوْدُ الْمَطَرِ:

وَسَمِيَ مِنَ الْخَيْلِ الْجَوَادُ كَأَنَّهُ يَجُودُ مَا عِنْدَهُ مِنَ الْجَرَى. وَأَزْبَارٌ انْتَفَشَ وَتَكَثَرَ وَنَعِمَ ٥

هـ مُقَرَّبَاتٍ كَالْهَيْمِ شُعَثَ النَّوَاصِي قَدْ رَفَعْنَا مِنْ حُضْرِهَا فَاسْتَدَرَّتْ

الْمُقَرَّبَةُ مِنَ الْخَيْلِ الَّتِي تُشَدُّ عِنْدَ بُيُوتِهِمْ لَا تُتْرَكُ تَسْرُحُ: كَأَنَّهَا كَرِيمَةٌ عَلَيْهِمْ فَامَّ يُدْنُونَهَا مِنْهُمْ. وَنَيْمٌ 10

أَرَادَ الْعِطَاشُ: أَرَادَ أَنَّ هَذِهِ الْخَيْلَ تُنَازِعُ ^دأَنْفُسَهَا أَكْحَابَهَا كَمَا تُنَازِعُ هَذِهِ الظَّمَاءُ مِنَ الْإِيلِ الْعُصْبِ

[أَكْحَابَهَا] فِي شُرْبِ الْمَاءِ. وَالْحُضْرُ وَالْإِحْضَارُ الْإِسْرَاعُ. فَاسْتَدَرَّتْ جَاءَتْ بِدِرْتِهَا فِي السَّيْرِ ٥

٩ بِشَبَابٍ مِّنْ عَامِرٍ تَضْرِبُ الْبَيْضَ إِذَا الْكَيْلُ بِالْمَضِيقِ أَفْشَعَتْ

الْبَيْضُ جَمْعُ بَيْضَةٍ: ^{هـ}وَالْبَيْضُ شِدَّةُ الْحَرِّ فِي غَيْرِ هَذَا الْمَوْضِعِ: وَالْبَيْضُ عَيْبٌ فِي قَوْلِهِ الرِّيسُ.

وَأَفْشَعَتْ وَأَزْبَارَتْ بِمَعْنَى ٥

٧ بِمَضِيقٍ طَاطِيرُ فِيهِ الْعَوَالِي حِينَ هَرَّتْ كُمَاتُهَا وَأَسْتَاكَرَتْ

الْعَوَالِي جَمْعُ عَلَبَةٍ وَهِيَ مَا دُونَ السِّنَانِ بِذِرَاعٍ: وَالسَّافِلَةُ مَا دُونَ الرُّجِّ مِنْ أَقْصَى الرَّمْحِ: يَقُولُ شَبَّ

كَأَنَّهُ عَلَبَةٌ رُمِحَ. وَهَرَّتْ كَرِهَتْ وَالْهَرِيرُ هُنَا الْكَرَاهِيَةُ: يَقُولُ ^ففُلَانٌ عَرَّ كَأْسَهُ: قُلْ الْأَعْشَى

a) Tarafah Diw. V, 31, where Ahlw. reads كَالْفَرَّاشِ; LA VI, 89¹⁴, has our reading.

b) MS broken: the first three letters of تَفَرَّقَتْ are beyond doubt, and the last two, with the vowel, of الغَبِيضِ: "The horse were dispersed like drops of rain over the hollow plain".

c) MS broken away: supplied from commy.

d) MS here, and further on, أَنْفُسَهَا; the insertion of أَكْحَابَهَا after the second أَنْفُسَهَا appears necessary.

e) In LA VIII, 396²¹ and Lane 283a this sense is attributed to بَيْضَتُهُ.

f) LA VII, 121⁸.

a إِذَا مَا تَجَعَّرْتُمْ عَلَيْنَا [فَانْنَا] بَنُو الْبَرَزَى مِنْ عِزِّهِ نَتَبَرَّرُ

بني بزرز: اي بزرز اهلنا: يقال اباد الله يبيد. ويروى ابرنا قال بوار الهلاك ايضا

٣ وَكَرَّهْنَا الرِّبَابَةَ يَوْمَ فَجَحٍ إِلَى [هَلِكِ] وَأَعْلَقْنَا عَشِيرًا

الربابة: جمعته من النمل: «(وبال الربابة) تلخرفة التي (36) يجمع فيها القداح: وربما كانت من

الخلد: على نحو قولك

وَالْقَيْسَ رِبَابَةً وَلَنَّهُ بَسْرٌ يُفِيضُ عَلَى الْقِدَاحِ وَيَصْنَعُ

لقيس يعنى النخيمر اذا اجتمعوا لاختراع القداح في الربابة: واليسر الذي يضرب بالقداح ويقامر: ويقال

أفلس بسببه اذا صرب به وامفيض الضارب. وعشير رجل

٤ وَسَيَّارًا فَتَى سَعْدِ بْنِ بَكْرِ وَأَقْعَصَنَا بِمَفْرُوقِ بَحِيرَا

البحيرمري انه لا يعرف مفروقاً ولا حيرا. وقوله اقعصنا قتلنا والقعص الموت الوحى: ومنه قول

الرازي d يلقعص ثفاصي ويبعجن الحفر*

V.

١ نَحْنُ قُدْنَا الْجِيَادَ حَتَّى أَبْلَنَّا هَا يَتَهَلَّانَ عَنُوَّةً فَاسْتَقَرَّتْ

اي قددها الى العدة حتى وطلت ارض قبلان (وعو جبل) وبالت فيها. وعنوة من غير أن ينارنا

أحد. ولا اعتراض من أحد. فاستقرت بنا لم تزع ولا خافت إنساناً ليعرها وكثرتها

٢ وَزَجَرْتُ الْمَرْثُوقَ حَتَّى رَمَى بِي وَسَطَ خَيْلٍ مَلُومَةٍ فَأَبْدَعَرْتُ

المرثوق اسم فارس عمر بن الطفيل. ملومة جيش مجتمع: قل النابغة الذبياني

f عُلِّسَتْ يَسْتَبْقِ أَخَا لَا تَلْمُهُ عَلَى شَعَثِ أَيْ الرِّجَالِ الْمُهْدَبِ

a) LA V, 121²⁵ (with عَزَّةً corruptly).

b) MS broken; conj.

c) Mfkt CXXVI, 23; LA IX, 78¹⁹, Lane 2473d.

d) 'Ajjaj, XI, 167.

V. *Khafif*. No citations found.

e) MS اعتراض.

f) Nab. Diw. III, 11.

a قَدْ أَرَكُبُ الْآلَةَ بَعْدَ الْآلَةِ وَأَتَرُكُ الْعَاجِزَ بِاتِّجَادَةٍ

وَجَدَا كَسَبَ: يقال *b* [ما يُجَدَى] عَنْكَ فُلَانٌ أَيْ مَا يُغْنِي عَنْكَ. وَالْجَدُّ الْحَدُّ: ويقال *b* [رَجُلًا] حَتَّى

إِذَا كَانَ ذَا حِطٍّ. وَيُقَالُ جَدًّا جَلَبَ. 36a وِيَرَوِي: ضَبِيعَةُ فِي الْمَدْرِ ٥

٨ هَذَا مَقَامِي قَدْ سَأَلْتِ وَمَوْفِي وَعَنِ الْمَسِيرِ فَسَائِلِي بَعْدُ

يُقَالُ ارَادَ مَوْفِقَهُ فِي الْحَرْبِ وَيُقَالُ أَيْضًا فِي الْمُنَافَرَةِ: أَيْ أَنَا شُجَاعٌ شَرِيفٌ لَا يَنْفِرُنِي أَحَدٌ إِلَّا غَلَبْتُهُ. ٥

وِيَرَوِي * هَذَا مَقَامِي قَدْ عَرَفْتِ وَمَوْفِي * ٥

٩ أَسَأَلْتِ قَوْمِي عَنْ زِيَادٍ ٥ إِذَا جَنَى فِيهِ السِّنَانُ وَإِذَا جَنَى عَبْدٌ

يُرِيدُ زِيَادَ بْنِ الْحَارِثِ. وَعَبْدٌ اسْمُ رَجُلٍ: وَيَرَوِي وَإِذَا هَوَى عَبْدٌ: أَيْ خَرَّ فِي الْقِتَالِ: يَقُلُ *d* هَوَى يَهْوِي

هَوِيًّا إِذَا سَقَطَ وَهَوَى يَهْوَى هَوَى إِذَا أَحَبَّ ٥

١٠ وَالْمَرْءُ زَيْدًا قَدْ تَرَكْتُ يَقُودُهُ نَحَوَ الْهَضَابِ وَدُونَهَا الْقَصْدُ

10

الْهَضَابُ الْأَكْمُ دُونَ الْجَبَلِ وَالْوَحْدَةُ هَضْبَةٌ ٥

IV.

١ سَمَوْنَا بِالْجِيَادِ لِكَيِّ وَرَدٍ فَلَاقُوا بَعْدَ وَقَعَيْنَا النُّكِيرَا

سَمَوْنَا رَفَعْنَا وَالسُّمُو الرِّفْعَةُ وَالسَّامِيُّ الْمُرْتَفِعُ. وَأَرَادَ وَرَدَ بْنُ نَاشِطٍ أَبَا عُرْوَةَ الصَّعْيَيْكِيَّ وَحِيَّةٌ يَعْنِي بَنِي

عَبْسٍ لِأَنَّ وَرَدًا عَبْسِيٌّ. ارَادَ حَرْبَ عَبْسٍ وَذُبْيَانَ ٥

٢ أَبَدْنَا حَتَّى ذِي الْبَرْزَى وَكَعْبَا وَمَالِكَهَا وَأَهْلَكْنَا بِشِيرَا

15

الْبَرْزَى لَقَبُ لَيْبِنَى أَيْ *e* [بَكْرِ بْنِ] كِلَابٍ: قَاتِلُ الْقَتَالِ وَهُوَ عَبْدُ اللَّهِ بْنُ *f* مُجِيبٍ [أَبِي] بَكْرِ بْنِ كِلَابٍ

a) LA XIII, 41⁷ and 109¹⁹, and often elsewhere: poet Sa'īd b. Aus al-Anṣārī.

b, b) MS broken; conj.

c) MS *إِذَا جَمَا*: we might read *زِيَادٌ إِذَا جَنَى*, with *wasl*; but *إِذَا* in the second hemistich points to a copyist's error; the sense also requires *إِذَا* and not *إِذَا*, as only one definite act is referred to.

d) MS *هَوَى*.

IV. *Wafir*. No citations found.

e) Omitted in MS, but given in the next line.

f) Acc. to Agh. XX, 158, al-Qaṭṭāl's father was named *المَصْرَحِيّ*, but this is no doubt an epithet.

وَكُنْتُ نَفْسَ الْيَتِيمِ لَمَّا تَبَسَّلْتُ وَسَرَّيْتُ أَكْفَانِي وَوَسَدْتُ سَاعِدِي

وَلَمَّا الْوَاحِدَ كَيْفَ لِي تَكْمِي عَدُوَّ يَقْمَعُهُ: وَانْشُدْ: *لَوْلَا تَكْمِي عَامِرٍ مِنْ جَارٍ*: وَيُرْوَى: *b* *لَوْلَا تَكْمِي لَدَرِي مِنْ جَارٍ* لِي لَوْلَا فَعْلَكَ [lacuna: MS broken] الْأَرْضِ لِأَنَّ الْأَرْضَ تَكْمِيهَا أَيْ تَسْتَرْهَا. وَنَدَّ مِنْهُ أَحَدُ لَدَّةٍ بِسَرِّ الْبَيْدِ وَالسَّاعِدِ: وَيُقَالُ: كَمَى شَهَادَتَهُ يَكْمِيهَا *c* [إِذَا كَتَمَهَا] وَسَتَرَهَا. (35b) وَاسْتَرْدَ سَمِعَ عَمِلَ الدَّرَجِ: وَمِنْهُ: *d* وَفَدَّرَ فِي الشَّرْدِ

• أَيْ الْفَوَارِسِ كَانَ أَنَّهُكَ فِي الْوَعَى لِيَلْقَوْهُمْ لَمَّا لَاحَهَا الْجَهْدُ

أَنَّهُكَ لَمَّا وَمِنْهُ بَهْمَةُ الْحُمَى اسْتَدْتُ عَلَيْهِ: وَمِنْهُ شُجَاعٌ نَيْبُكَ أَيْ شَدِيدٌ. وَالْوَعَى وَالْوَعَى وَالْوَحَا وَالْمَاحِظُ الصَّوْتُ فِي الْحَرْبِ: فَكَثُرَ ذَلِكَ حَتَّى قِيلَ لِلْحَرْبِ وَعَى. وَلَا حَهَا أَضْمَرَهَا وَغَيْرَ لَوْنَهَا: يُقَالُ لَاحَهُ لَوْنُهُ وَتَوَحَّ يَلْوَحُ تَلْوِيحًا: قُلْ رُؤْيَا

• لَوَحٌ مِنْهُ بَعْدَ بُدْنٍ وَسَنَفٍ مِنْ طُولِ تَعْدَاءِ الرَّبِيعِ فِي الْأَنْفِ

• لَمَّا رَأَيْتُ رَأَيْسَهُمْ فَتَرَكْتُهُ جَزَرَ السَّبَاعِ كَأَنَّهُ لِهْدُ

جَزَرَ السَّبَاعِ لَعَمَ أَيْلَهُمْ جِزْرَتُهُ. وَاللَّيْدُ وَاللَّيْدُ بَفَتْحِ اللَّامِ وَكُسْرُهَا الْوَرَمُ: قَالَ الْأَعْلَبُ الْعِجْلِيُّ *g* *تَضَلُّعٌ مِنْ لَيْدٍ يَبَا وَيُيْدٍ*. وَيُرْوَى: فَتَرَكْتُهُ *فِيهِ السَّيْنَانِ كَأَنَّهُ لِهْدُ*. وَإِذَا طَعَنَهُ فَتَرَكَ الرُّمَحَ فِيهِ فَقَدْ أَجْرَهُ جِزْرَةً إِنْجَارًا: وَقُلْ: *h* *أَجْرُ الرُّمَحِ وَلَا نَبَاهُ*: وَهُوَ مَنْ أَجَرَتْهُ الْقَصِيصُ اللَّاهِجَ بِاللَّبَنِ وَشَرَبَهُ: وَهُوَ أَنْ يَحْدَلَ نَسْلَهُ حِلَالَةً حَتَّى يَمْتَنِعَ عَنِ الْمَتَى: وَمِنْهُ قَوْلُ أَمْرِئِ الْقَيْسِ: *كَمَا جَرَّ ظَهْرَ اللَّسَانِ لَاجِرٌ* يَعْنِي نَسْلًا الْقَصِيصُ

• وَلَوَى رَبِيعَةً فِي الْبَكْرِ مُجَدَّلًا فَعَلَا النَّعْيُ بِمَا جَدَا الْجَدُّ

لَوَى قَدْ وَدَّ يَسْرَحُ. فِي الْمَتَى يَعْنِي مَوْضِعَ الْقِتَالِ وَالْكَرُّ وَهُوَ مُعْتَرِكُهُمْ فِي الْحَرْبِ. مُجَدَّلًا أَيْ مَصْرُوعًا مَقْلَبًا فِي التَّجْدَانَةِ وَفِي الْأَرْضِ وَقُلْ الرَّاجِزُ

a) LA I, 378¹; Qalī, *Amālī* I, 103¹⁵; poet Abu Dhu'aib.

b) This is the reading in 'Ajjāj, Drw. XII, 68.

c) MS broken; conj.

d) Qur. XXXIV, 10.

e) Drw. Ru'bah XL, 17—18.

f) So MS, for تَجَرُّرًا.

g) LA IV, 399¹¹, with لَيْدٍ.

h) LA XIV, 236²⁴.

i) Drw. XIX, 23 (Ahlw. p. 127); LA V, 196¹⁸; both with خَلَّ for جَرَّ.

أَلَمْ الرَّجُلُ يَلِيْمٌ لِأَمَّةٍ: ومنه قول الله تبارك وتعالى: *a* فَأَلْتَقَمَهُ الْكُوتُ وَخَوَّاهُ مَلِيْمٌ: ويقال رجُلٌ نَوَمٌ إذا كان لا يزال يُلوم الناس. وابنُ الجَوْنِ الذي كان مع لَيْفِط بن زُرَّارة *(35a)*

III.

١ هَلَّا سَأَلْتِ بِنَا وَأَنْتِ *b* حَفِيَّةٌ بِالْقَاعِ يَوْمَ تَوَرَّعْتَ نَهْدُ

حَفِيَّةٌ مُشَفِّقَةٌ بَارَّةٌ. والقَاعُ *c* والقَبِيعةُ المُسْتَوِي من الأرض وَجَمْعُهَا قِيَعَانٌ. وتَوَرَّعَتْ جَبَنْتُ وَتَلَّحَّتْ وَهَابَتْ. نَهْدُ ابن زَيْد بن لَيْث بن سُود بن أَسْلَمَ بن الْحَكافِ *(35a)*

٢ *d* وَالْحَيُّ مِنْ كَلْبٍ وَجَرَمٌ كُلُّهَا بِالْقَاعِ يَوْمَ يَخْثُهَا الْجَلْدُ

ويروى * وَالْحَيُّ مِنْ جَرَمٍ وَأَكْلَبُ كُلُّهَا*. وَجَرَمٌ ابنُ *e* رَبَّانٍ بن حُلَوَانَ بن عِمْرَانَ بن الْحَكافِ بن فُضَاعَةَ. يَخْثُهَا الْجَلْدُ أى يَجْلِدُهَا بِالسُّوطِ: وهو مَصْدَرٌ جَلَدْتُهُ: أى يَخْثُنِيَا بِالسَّيْلِ *(35)*

٣ بِالْكُورِ يَوْمَ ثَوَى الْخَصِيْنُ وَقَدْ رَأَى عَبْدُ الْمَدَانِ خِيُولَهَا تَعْدُو

الْكُورُ اَرْضٌ بِنَاحِيَةِ تَجْرَانَ. *g* وَالْخَصِيْنُ هُوَ ذُو الْغَصَةِ من بَلَدِ كَثْرَ بن كَعْب. ويروى: يَوْمَ دَعَا. وثَوَى أَقَامَ. وَعَبْدُ الْمَدَانِ ابنُ الدِّيَّانِ من بَلَدِ كَثْرَ اَيْضًا *(35)*

٤ بِالْبَاسِلِينَ مِنَ الْكُمَاةِ عَلَيْهِمْ خَلَقُ الْكَدِيدِ يَزِينُهَا السَّرْدُ

البَاسِلُونَ الْأَشْدَاءُ الْوَاحِدُ بَاسِلٌ وَالْبَسَالَةُ الشِّدَّةُ وَنَمُ الشَّجْعَانُ: وَالْبَسِلُ الْكَرِيمُ الْمُنْفَرِ اَيْضًا: يَقَالُ تَبَسَّلَ غُلَانٌ إِذَا تَكَرَّرَ: وَاُنْشَدَ

a) Qur. XXXVII, 142.

III. *Kamil*. Vv. 2, 3 found elsewhere.

b) MS خَفِيَّةٌ; see *post*, No. XXIX, 1, and LA XVIII, 205⁵ ff.

c) LA X, 179² notes that some grammarians (Abū 'Ubaid is mentioned) hold خَفِيَّةٌ to be a singular; it is generally considered to be a plural of paucity.

d) Bakrī 482¹¹ reads مِنْ كَلْبٍ for مِنْ كَعْبٍ, and this must be the correct reading (unless, as is probable, we should prefer the alternative in the scholion), as all the other names are of tribes in Northern Yaman. The MS. gives the first hemistich corruptly thus: وَالْحَيُّ مِنْ جَرَمٍ كَلْبٍ وَجَرَمٌ كُلُّهَا.

e) MS رَبَّانٍ. *f*) So Bakrī, *l.c.* MS corruptly عَبْدُ الْمَدَامِ, but correctly in scholion.

g) See Wüst. Register 231; BDur. 240¹⁰.

٢٨ فَإِنْ لَا يُرْعِي الْكَدَّانُ نَفْسِي ٥ يُودُّوا الْكَرَجَ إِلَى عَالَمًا فَعَامًا
(341) يُعْفَى لِي نُعْفِلُ: يقال أَرْعَفْنَا الْكَرْبُ: ويقال في غير هذا الموضع أَرْعَفْنَا أَخْرَأْنَا: وَعُلَامٌ ٥ مُرَقَفٌ
ي بَالَعٌ: قال ابن جرير

خَيْرُ الرِّجَالِ الْمُرَقَفُونَ كَمَا خَيْرُ تِلَاعِ الْبِلَادِ أَوْطُوهَا

٥ يقال: لم يَخْلُمِي اموتُ اذْنِيهِمْ حَتَّى يَنْقَادُوا لِي وَيُودُّوا خَرْجَهُمْ إِلَيَّ ٥

٢٩ يُودُّوهُ عَلَى رَغَمِ صِفَارًا ٥ وَيُعْطُونَا الْمَقَادَةَ وَالرِّسَامَا
يُودُّوهُ مَعَهُ الْخَبِيرُ. وَثَرَّعَ اراد اُنْزَلَ: يقال ارَّعَمَ اللُّهُ اَنْفَهُ اى اَرْقَعَهُ بِالرَّغَامِ وَهُوَ التُّرَابُ: ويقال:
أَفْعَلْ ذَلِكَ وَلِى رَغَمِ اَنْفَكَ ٥

٣٠ فَأَتْلُغُ إِنْ عَرَضَتْ جَمِيعُ سَعْدٍ ٥ فَمِيتُوا لَنْ نَهِيَجَكُمُ نِيَامَا
٥ يَشْتَرِي سَعْدٌ إِثَارَةً لِرُبِّ بْنِ صُقْلانِ بْنِ شِجْنَةَ بْنِ عَطَارِ بْنِ عَوْفِ بْنِ كَعْبِ بْنِ سَعْدِ بْنِ
زَيْدِ مَدَا بْنِ تَمِيمِ بْنِ عَمْرِو بْنِ جَبَلَةَ ٥ وَعُلَمَاءُ بَنِي تَمِيمٍ لَا يَقْبَلُونَ مِنْ هَذِهِ الْأَرْبَعَةِ الْأَبْيَاتِ الَّتِي
فِي آخِرِهَا سَمَاءٌ ٥ وَيُرْوَى: * ذُبُلُغُ مَا أَقُولُ جَمِيعَ سَعْدٍ * وَشِجْنَةُ: [شِجْنَةُ] ابْنِ عَطَارِ بْنِ عَوْفِ بْنِ
كَعْبِ بْنِ سَعْدِ بْنِ زَيْدِ مَدَا بْنِ تَمِيمٍ ٥

٣١ تَصَحَّحْتُمْ بِالْغَيْبِ ٥ وَلَمْ تُعِينُوا ٥ عَلَيْنَا إِنَّكُمْ كُنْتُمْ كِرَامَا

٣٢ ٥ قَلَرُ كُنْتُمْ مَعَ آبِى الْجَوْنِ كُنْتُمْ ٥ كَمَنْ أَوْدَى وَأَصْبَحَ قَدْ أَلَامَا ٥

٥ وَيُرْوَى: * لَمَنْ أَمْسَى وَأَصْبَحَ قَدْ أَلَامَا * أَوْدَى: هَلَكَ يُوْدَى إِيدَاءً. أَلَامَ أَنَّى مَا يُلَامُ عَلَيْهِ: يقال

a) Words broken away in MS supplied from the sense of the commy.

b) So MS; but in LA XI, 422¹², and Lane s.v., this sense is assigned to مُرَاتِفٌ.

c) LA XI, 422², with أَكَلُوها; in this verse الْمُرَقَفُونَ is explained as "those at whose abodes suppliants and guests often apply", and it has nothing to do with مُرَاتِفٌ = بَالَعٌ.

d) MS وَيُعْطُونَ.

e) Agh. X, 38¹¹ has vv. 30—32. Agh. أَلَا أَتْلُغُ لَدَيْكَ جُمُوعَ تَمِيمٍ.

f) Agh. وَلَنْ تَغِيْبُوا.

g) Agh. وَتَو.

h) In the MS part of this scholion is misplaced and put at the end of the commy. on v. 30.

MS has كَمَا for كَمَنْ in the alternative reading given.

الْأَعَشَى: (34a) *أَثَوَى وَأَقْصَرَ نَبْلَهُ لِيُزَوِّدَا*: وَأُمُّ الْمَتَوَى امْرَأَةُ الرَّجُلِ. وَنَشَوُمُ مَا رَعَى مِنْ نَبْلِ:

يُقَالُ سَامَتْ تَسُومُ وَالْمُسِيمُ الرَّاعِي: قَالَ الشَّاعِرُ: b *وَقَفَدَ الْمُسِيمِ [وَأَعْلَكَ] النَّشَوِمَ* ٥

٢٥ c وَجَمَعَ بَنِي تَمِيمٍ قَدْ تَرَكْنَا نُبِينَ سَوَاعِدًا مِنْهُمْ وَهَامَا

يَعْنِي تَمِيمُ بْنُ مَرْ. نُبِينَ نَقَرْتُ أَيْ تَقَطَّعُ وَتَقْصِدُ مِنْهُ. وَهَمَّ وَعَدَ لَأَمَّ نِدْمًا مِثْلَ قِرَّةٍ وَهَرٍ:
وَالْهَامُ ذَكَرُ الْبُومِ ٥

٢٦ d وَكَانَ لَهُمْ بِهَا يَوْمٌ طَوِيلٌ كَمَا أَجَاجَتْ بِاللَّهَبِ الصِّرَامَا

يَوْمٌ طَوِيلٌ لِأَنَّهُ يَوْمٌ حَزَنٌ وَغَمٌّ فَقَدْ طَالَ عَلَيْهِمْ: وَيَوْمُ الْفَرَجِ قَصِيرٌ. وَاجَّاجَتْ أَوْدَتْ يَقُلُ أَجَجَ نَارُهُ
أَيْ d أَذْكِيهَا. وَاللَّهَبُ النَّارُ: قَالَ ذُو الرِّمَّةِ: e *كَأَنَّهُ حِينَ يَعْلُو عَافِرًا تَيْبٌ*. وَالصِّرَامُ مَا دَقَّ مِنَ الْحَطَبِ
وَصَمَرَ: وَالْجَزْلُ الْعَلِيظُ مِنَ الْحَطَبِ. وَقَوْلُهُ بِهَا أَيْ بِالْخَيْلِ وَلَمْ يَذْكُرْهُ: وَمِثْلُهُ: حَبَّتْ شَمَالًا: وَمِثْلُهُ

فِي الْقُرْآنِ: f حَتَّى تَوَارَتْ بِالْحِجَابِ: وَلَمْ يَأْتِ بِذِكْرِ الشَّمْسِ: وَمِثْلُهُ: g مَا تَرَكَ عَلَى ظَهْرِي مِنْ دَابَّةٍ 10

٢٧ بِدَارِهِمْ تَرَكْنَا يَوْمَ نَحْسٍ لَدَى أَوْطَانِهِمْ تُسْقَى السِّمَامَا

يَوْمٌ نَحْسٍ أَيْ شَرٌّ وَشَوْمٌ: وَيُقَالُ يَوْمٌ نَحْسٍ أَيْ يَوْمٌ رُبِحَ فِي غَيْرِ هَذَا الْمَوْضِعِ. وَالْأَوْطَانُ جَمْعُ وَطِيٍّ
وَالسِّمَامُ جَمْعُ سَمٍّ: وَيُقَالُ سَمٌّ وَسَمٌّ: وَالسَّمُّ الْكَرْفُ: قَالَ الْقَزَّوْنِيُّ

h فَتَنَفَّسْتُ عَنْ سَمِيٍّ حَتَّى تَنَفَّسَا وَقُلْتُ لَهُ لَا تَخْشَ شَيْئًا وَرَأَيْتَا

وَمِنْهُ: i يَلِجُ الْجَمَلُ فِي سَمِّ الْخِيَاطِ: وَالسَّامُ عِرْقُ الدَّعَبِ بِالتَّخْفِيفِ: قَالَ قَيْسُ بْنُ الْخَطِيمِ 13

زَلَوْنَاكَ تُلْقَى حَنْظَلًا [فَرَقَ بَيْضَنَا تَدَحْرَجَ عَنْ نِي سَامِهِ الْمُتَقَرَّبِ

a) LA XVIII, 136¹⁰ (with قَتَرَ): the form is disputed; see the discussion which follows in LA.

b) The insertion of و before هَلَا is necessary to bring the phrase into metre: without the extra syllable it complies with no metrical scheme.

c) Agh. differs greatly: — وَجَمَعَ الْحَزَمَ إِذْ دَلَقُوا إِبْنَنَا صَبَحْنَا جَمْعَهُمْ كَجِبَالٍ حَامَاً

d) MS أَذْكِي.

e) See Dh. R.'s *Ba'riyah* in *Jamharah*, p. 183, middle.

f) Qur. XXXVIII, 31.

g) Qur. XXXV, 44; in this verse عَلَى ظَهْرِ الْأَرْضِ = عَلَى ظَهْرِهَا

h) Naq. 169¹⁰ (سَمِيٍّ = "his nostrils").

i) Qur. VII, 38.

j) LA XV, 205²¹, and Lane 1475c; middle of verse broken away in MS.

أَيَّ وَاتَى وَاحِدٌ مِنَ الْمَوَلَا: أَيْ لَوْ قَاتَلَ عَنْهَا وَصَبَّ عَلَى الْقِتَالِ لَقِيَ الْحِمَامَ وَهُوَ الْقَدَرُ وَالْمَوْتُ: يُقَالُ
خَمَ ذَلِكَ عَلَيْهِ وَقَدَّرَ ^aبِمَعْنَى وَاحِدٍ. وَالْأَسِنَّةُ [جمع سِنَان] ^٥

٢١ وَآلُ الْحَجُونِ قَدْ سَارُوا إِلَيْنَا ^b[غَدَاةُ الشَّعْبِ] فَاصْطَلَبُوا أَصْطِلَامًا
(334) مريد أَيْ الْحَجُونِ الَّذِينَ كُنَّا مَعَ تَقِيْبِ يَوْمَ جَبَلَةَ وَحَاجِبِ بْنِ زُرَّارَةَ بْنِ عَدَسٍ بْنِ زَيْدٍ
ابْنِ عَبْدِ اللَّهِ بْنِ دَارِمٍ. وَالْحَجُونُ الْأَبْيَضُ وَالْأَسْوَدُ ^c وَفِي الْجَوْنَةِ. وَيُقَالُ لِلشَّمْسِ جَوْنَةٌ: قَالَتْ طَرَفَةُ
^dأَلَّتِ الْيَمَامَ إِذَا مَا جَوْنَةٌ تَلَعَتْ وَأَنْتَ يَا نَيْلِيلَ تَلَابُ الْمَوَا [عِي]سَ

وَالسَّلَامُ إِلَى أَجْتِيحُوا أَجْتِيحَا: وَيُقَالُ صَلَّمَ وَاصْطَلَّمَ إِذَا قَطَعَهُ عَنْ ^e[أَصْلِهِ: وَ]اسْتَوْعَبَ قَطَعَ الْأَنْفَ:
وَيُقَالُ لَعَمْرُكَ مَصْلَمَةً وَكَذَلِكَ النِّعَامُ / صَلَّمْ لَا أَذَانَ لَهَا: وَيُقَالُ رَجُلٌ أَصْلَمَ إِذَا كَانَ مَقْطُوعَ الْأُذُنَيْنِ ^٥
٢٢ قَتَلْنَا مِنْهُمْ مِائَةً بِشَيْخٍ ^fوَصَفَدْنَا هُمْ عُصْبًا ^gقِيَامًا
^{١١}قوله صَفَدْنَا أَيْ قَبَضْنَا: يُقَالُ صَفَدْتُ الرَّجُلَ أَصْفَدُهُ أَيْ «أَكْثَرْتُ» قَبْضَهُ وَهُوَ الصِّفَادُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى:
أَمْرَيْنِ فِي الْأَصْفَادِ: وَيُقَالُ أَصْفَدْتُ بِالْأَلْفِ أَصْفَدُهُ إِصْفَادًا أَيْ أَطْعَمْتُهُ. وَالْعُصْبُ جَمْعُ عُصْبَةٍ وَفِي الْجَمَاعَةِ:
وَيُقَالُ عُصْبَ عِمَامَتِهِ عَلَى رَأْسِهِ إِذَا لَوَّاحًا: وَيُقَالُ عَذَا شَرٌّ يُعْصَبُ بِهِ رَأْسُ فُلَانٍ أَيْ يُعْتَمُّ بِهِ ^٥

٢٣ وَوَقَوْمَ الشَّعْبِ لِأَقَيْنَا لَقِيْطًا ^hكَسَوْنَا رَأْسَهُ عُصْبًا حُسَامًا
بَعَى يَوْمَ شُعْبِ جَبَلَةَ. وَالْعُصْبُ وَالْحُسَامُ وَاحِدٌ وَهُمَا السَّيْفُ: وَالْعُصْبُ الْقَاطِعُ وَمِثْلُهُ الْحُسَامُ: يُقَالُ
^{١٥}حَسَمْتُ مَا بَيْنَ فُلَانٍ وَمَا بَيْنَ فُلَانٍ أَيْ قَطَعْتُهُ: وَيُقَالُ فِي مَثَلٍ: أَلْكَيْ لِلدَّاءِ أَحْسَمُ ^٥

٢٤ أَشْرْنَا حَاجِبًا ⁱفَثَوَى أَسِيرًا ^jوَأَسْمَ نَتْرُكُ الْأَسْرَتِ سَوَامًا
تَبَى قَوْمٌ فِي ^mالْأَسْرِ وَالْثَاوَى الْمَقِيمُ وَالْثَوَاءُ الْإِقَامَةُ: يُقَالُ ثَوَى فُلَانٌ فِي مَكَانٍ كَذَا وَكَذَا وَثَوَى: قَالَ

a) MS broken away: conj.

b) MS broken away: conj.

c) MS وَأَسْمَهُ هُوَ الْجَوْنَةُ; perhaps we should read هُوَ الْجَوْنَةُ.

d) Not found in Tarafah's *Diwan*, Ahlhw. or Seligsohn; last word uncertain owing to decay

of MS. For مَوَاعِيسُ, pl. of مِيعَاسُ, see LA VIII, 143¹⁰ ff.

e) Carelessly omitted in MS: conj.

f) MS صَلَّمْ لَا الْأَذَانَ لَهَا.

g) So MS: probably we should read فَنَامًا.

h) Word omitted: conj.

i) Qur. XIV, 50, and XXXVIII, 37.

j) Agh. X, 47²⁶ has vv. 23—25. Agh. وَيَوْمَ الْجَمْعِ.

k) Agh. فَثَوَى بِقَيْدٍ.

l) Agh. نَبَسَوْتَهُ.

m) MS الْأَسْرَةِ.

الْكَبْشُ الرَّئِيسُ هُنَا: وَقَالَ الْحَارِثُ بْنُ وَعَلَةَ الْجَرْمِيُّ

اَلصَّارِبُونَ الْكَبَشُ ضَاحِيَةٌ a تَكْوِبُ الْمُتَوَقِّدِ تَفْخَمُ

وَسَلَاةً طَرَدًا يَقَالُ سَلَّهْ يَسْلُهُ سَلًّا أَيْ تَرَدُّدَهُ وَجَلَّ مَشْلٌ ضَرْبٌ. b [وَيْسٌ شَيْءٌ] تَقِي مِنَ التَّعَمُّدِ مِنْهُ 5

الْمَثَلُ (33a) أَشْرَدُ مِنْ نَعَامٍ ۞

١٥ وَجِئْنَا بِالنِّسَاءِ مُرَدِّفَاتٍ وَأَنْوَادٍ فَكُنَّ لَنَا طَعَامًا

مَرَدَّاتٍ اِى سَبَبِيْنَاهُنَّ فَيَنْ مَرَدَّاتٍ. وَالذَّوْدُ (تُجْمَعُ اَذْوَادًا) بَيْنَ الثَّلَاثَةِ اِلَى الْعَشْرِ ٥

١٩ ^b [وَبَيَّـٰتُنَا زَبَيْدًا بَعْدَ هَذِهِ] فَصَبَّحَ نَارَهُمْ لِحَبِيبًا أَهْمًا

زَيْدٌ فِي الْبَيْتِ. وَالْهَدْيُ وَالْهَدْيُ فَطَعَنَ تَمْضِي مِنَ اللَّيْلِ. وَالْمَجْبُورُ تَحْيِيشُ تَحْيِيشُ أَمْضَتْ: وَمِنْ يَدِهِ ۖ

الْجَيْشِ وَجَاءَ بِالْحَيْبِ: وَاللَّحْبُ الصَّوْتُ وَاللَّحْبُ ذُو الصَّوْتِ. وَلَيْلَهُمُ الْجَيْشُ تَصَحُّهُ ثُمَّ يَلْتَمُ لَيْلُ

شیء مَرَّ علیہ: لا واحد له من لفظه ﴿۵﴾

١٧ وَقَدْ نَلْنَا لِعَبْدِ الْقَيْسِ سَبِيًّا مِّنَ الْبَكْرَيْنِ يُقْتَسَمُ اقْتِسَامًا

١٨ وَلَا قَيْنَا بِذِي نَجَبٍ حُصَيْنًا فَأَهْلَكْنَا بِمَقَلَّتِنَا أَسَٰمًا

يَعْنِي الْحَصَيْنُ بْنُ الْحَارِثِ بْنِ كَعْبٍ. [ذو] تَجَبَّ مَوْضِعٌ كَانَتْ لَيْمٌ بِهِ وَتَعَنَّ. وَأَسْمَدُ رَجُلٌ

١٩ وَأَفْلَتْنَا عَلَى الْكُومَانِ قَيْسٌ ۖ وَأَسْلَمَ عِزْسُهُ ثُمَّ اسْتَقَامَا

الْحُكْمَانِ فِي طَرِيقِ الْيَمَامَةِ مِنَ الْبَصْرَةِ. وَالْعَرَسُ ارَادَ الْمَرْأَةَ: اَيَ اسْلَمَ اَيْنَا عَرَسَهُ وَقُلْتَ: يُعَيِّرُ بِقُلَّةِ

الْوَفَاءُ وَضِياعُ الْحَرِيمِ e وَ[عَدَم] حَفْظُ مَا يَجِبُ عَلَيْهِ حِمَايَتُهُ وَحَفْظُهُ ۝

٢٠ وَلَوْ أَسَىٰ حَلِيلَتُهُ لَلَأَقَىٰ f | هُنَالِكَ | مِنْ أَسْنَتِنَا حَمَامًا

a) MS. unmetrically and against the sense, إِذَا التَّوَكَّبَ; for a similar use of تَوَكَّبَ فَحَمَّ for an army see the verse in LA II, 216¹⁵. The verse seems to belong to the poem in the same metro from which the extract in Ham. 97—99 is taken; if so, the author is of Dhuhl b. Shaiban, not of Jarm. There was a Walah b. al-Harith of Jarm, who was present at the second battle of al-Kulab, and was the author of a poem in the Mfdt. No. XXXII (see Naq. 154—6).

b) MS broken.

c) So MS; we should expect this unusual word to be noticed in the

scholion: perhaps the correct reading may be بَيِّتُنَا. For قَلْت = قَلَك see LA II, 377⁴ ff.

d) Bakri 300th.

e) omitted in MS; conj.

f) carelessly omitted in MS; added conjecturally.

١١ (32) وَحَيًّا مِّنْ بَنِي أَسَدٍ تَرَكَنَا نِسَاءَهُمْ مُّسَلِّبَةً أَيَّامًا

يعنى اسد بن خزيمة بن مدركة بن إلياس بن مضر بن نزار. مُسَلِّبَةً اى تَرَكَتِ الرِّبَّةَ وَفِي السَّلُوبِ:
وَفِي هَذَا مَعْنَى لَمْ تَرَكَ الصَّبْعَ وَالدُّخْلَ عَلَى مَيْتَيْهَا. وَالْأَيَّامُ هِ الْوَأْتَى لَا أَزْوَاجَ لَهِنَّ الْوَاحِدَةُ أَيَّامٌ:

فَالْأَيَّامُ

يُقَرَّرُ يَعْنِي أَنَّ أَتْمًا أَتَمًا دَائِمًا تَمَّ أَتَمًا أَيَّامٌ كَمْ تَزَوَّجَ

وَيَعْنِي أَنَّ بَنِي أَسَدٍ: دَلِ السَّعَرُ: d * وَتَشَبَّهَ أَيَّامُهُمْ وَمَا يُخْطَبُ: * فَهَذِهِ بَكْرٌ: وَالْأَوَّلَى تَبَيَّنَ هـ

١٢ وَقَتَلْنَا سَرَاتَهُمْ جَهَارًا وَأَشْبَعْنَا الضَّبَاعَ خُصَى عِظَامًا

سَرَاتُ الْعِوَى: رُؤُوسُهُمْ وَخِيَارُهُمْ: بِقَالَ اسْتَرْبَتِ الْمَتَاعَ اى أَخَذَتْهُ: وَمِنْهُ يُقَالُ أَمْرًا مُّسْتَرَاةً اى مُخْتَارَةً:
وَمِنْهُ قِيلَ الْأَخْصَى

أَفْعَدُ أَخْرَجُ الْكَلْبُ الْمُسْتَرَاةً هـ مِّنْ خَدْرٍهَا وَأَشْبَعُ الْقِمَارَا

١٣ وَقَتَلْنَا حَنِيفَةً فِي قُرَاهَا وَأَفْنَى غَزُونَا حَكَمًا وَحَامًا

حَنِيفَةُ بِنْتُ لُجَيْمِ بْنِ صَعْبِ بْنِ عَلِيٍّ بْنِ بَكْرِ بْنِ وَائِلٍ. g وَحَامٌ أَرَادَ حَا وَحَكَمَ ابْنُ سَعْدٍ الْعَشِيرَةَ
قُرْدٌ مَّ حِلَّةٌ هـ. وَتِلْكَ هِ أُمُّ قُرَارَةَ وَفِي بِنْتُ لُجَيْمٍ لِابْنِهَا قُرَارَةَ وَفِي تَرْفُفُهُ:

أَنَّ تَشْبِيْعَ الْأَوْصَى أَوْ زُلَيْمًا أَوْ عَاجِلًا أَوْ حَنِيفًا أَوْ لُجَيْمًا

a) See Lane 524c.

b) MS النى.

c) Diwan p. 7 l. 4.

d) See post, No. VIII, v. 3.

e) MS رُبَيْسُهُمْ.

f) LA XIX, 100¹², with أَطَى for أَخْرَجُ (latter as v. l.).

g) No such name as حَام or حَاء occurs among the descendants of Sa'd al-'Ashirah mentioned in Wüst. Tab. 7; حَام is found as the name of one of the tribes of Khatham in Tab. 9, 17. On the other hand, in Naq. 472⁵ a verse is quoted, relating to the Day of Fa'il ar-Rih, by Abu Du'ad of Ru'as (a sept of Kilab), as follows:

ظَلَّتْ لِحَاظُ تَدْعَى وَسَطَ أَرْحَلِنَا وَالْمُسْتَمِينُونَ مِنْ حَاءٍ وَمِنْ حَكَمٍ

A gloss to this verse says that Hā' is a subtribe of Hākam. The explanation given in the scholion, that حَام represents حَا plus مَا as حِلَّة, may be frankly rejected as impossible.

h) The MS carelessly writes أَمْرًا.

i) MS تَرْفِيهِ: the word is equivalent to تَرْفُفٌ, "dandle". For the names that follow see Wüst. Tab. B.

j) MS لُمَيْمًا.

a قَاتَلَعَ مِنْ صَوْتِ كَلَابٍ فَبَاتَ لَهُ طَوْعُ الشَّوَامِتِ مِنْ خَوْفٍ وَمِنْ مَرَدٍ

4 تَرَكْنَا مَذْجًا كَكَدِيثِ أَمْسٍ وَأَرْحَبَ إِذْ تَكَفَّنَهُمْ فِئَامًا

(32a) مَذْجٌ فِي الْيَمَنِ وَأَرْحَبُ مِنْ هَمْدَانَ. وَتَكَفَّنَهُمْ ارَادَ الْخَيْلَ فَصَنَعَ وَمَنْ يَجْرُ لَهَا ذَنْرٌ: قُلِ الْأَخْطَلُ

b *هَدَجَ الرِّثَالُ تَكَبُّنٌ شَمَلًا * فَاصْصَرَ الرِّبَاجُ. وَمِثْلُهُ مَا يَقُولُ: أَصْدَحَتْ بَرْدَةً: وَلَا يَذْكُرُونَ الْغَنِيَاءَ. وَفِيهِ

جَمَاعَةٌ: قُلِ نَهْشَلُ بْنُ الْحَرِيِّ

c تَرَى الْفِئَامَ فُعُودًا يَأْخُحُونَ لَهَا دَابَّ الْمُعْصِلِ إِذْ شُدَّتْ مَلَافِيهَا

قَوْلُهُ يَأْخُحُونَ أَيْ يَبْزَحُونَ. وَالْمُعْصِلُ الَّذِي قَدْ صَافَى تَخَرَّجَ وَدَعَا. وَالْمَلَافِي حُلْفُ الرِّجَمِ الْوَحْدَةُ مَلَفَةٌ

v وَبِعْنَا شَاكِرًا بِتِلَادٍ عَلَيْ وَلَاقَى مَنْسِرٌ مِمَّا جَدَامَا

مَنْسِرٌ مِنَ الْخَيْلِ مَا بَيْنَ السَّيْتَيْنِ إِلَى السَّبْعِينَ: d وَمِثْلُهُ الْمِقْنَبُ فِي السَّقَرِ وَالْمَوْبُ وَأَقْلَ وَالتَّنْزِرُ: وَمِثْلُهُ فِي

السَّقَرِ بِغَيْرِ حَرْبٍ e مَجْدَلٌ: قُلِ الْعَجَاجُ يَمْدَحُ إِبْرَاهِيمَ بْنَ عَرَبِيٍّ أَخَا بَنِي عُبَيْدِ الرِّمَجِ بْنِ مَعْدٍ 10

(وَعَدُّهُمْ فِي بَنِي كِنَانَةَ) حِينَ وَقَدَ إِلَى الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ عَمِلَ الْيَمَامَةَ

f بِمَجْدَلٍ وَنَعَمَ رَأْسُ الْمَجْدَلِ عَلَيْهِ بِاللَّهِ بَلَغَ الرَّحْلِ

8 وَطَلَحَطَحْنَا شَنْوَةً كُلَّ أَوْبٍ وَلَاقَتْ حِمِيرٌ مِمَّا غَرَامَا

شَنْوَةٌ يَعْنِي الْأَزْدُ: مَنِ أَقَامَ بِالْيَمَنِ فَهُمْ السَّرَاةُ: وَمَنْ سَارَ مِنْهُمْ فَتَخَلَّفَ بِمَكَّةَ فَبِئْسَ خِرَاعَةً لِإِبْرَاهِيمَ

عَنْهُمْ: وَمَنْ أَقَامَ بِالْمَدِينَةِ مِنْهُمْ فَهُمْ الْأَوْسُ وَالْخَزْرَجُ حَتَّى أَكْرَمَهُمُ اللَّهُ بِالْمَنْصَرَةِ: وَمَنْ نَزَلَ مِنْهُمْ بِالْشَّامِ 15

وَفَهُمُ غَسَّانُ: وَمَنْ نَزَلَ مِنْهُمْ عُمَانُ فَهُمْ شَنْوَةٌ. وَالْغَرَامُ الْعَذَابُ

4 وَهَمْدَانُ هُنَالِكَ مَا أَبَالِي أَحْرَبًا أَصْبَحُوا إِلَى أُمِّ سَلَامَا

10 وَلَاقَيْنَا بِأَبْطَحٍ ذِي زُرُودٍ بَنَى شَيْبَانَ فَالْتَهُمُوا التَّيْهَامَا

كُلُّ بَطْنٍ وَإِذَا أَبْطَحٌ وَبَطْحَاءُ. وَزُرُودٌ h حَبْلٌ رَمَلٍ. وَبَنُو شَيْبَانَ بْنِ ذُعَلٍ. اَلْتَهُمُوا أَيْ اَبْتَلَعُوا اِبْتِلَاءً

a) Nub. Mu'all. 12.

b) Drw. p. 43.

c) See Ham. 2001², with الرِّجَالُ for الْفِئَامَ and

صَدَقَتْ for شُدَّتْ. d) So in MS; but probably the words وَأَقْلَ وَأَكْثَرَ (so vocalized in MS)

should be transferred to the end of the previous sentence, after السَّبْعِينَ. e) So MS, and

Ahlwardt in 'Ajjaj; LA XIII, 111¹³ vocalizes مَجْدَلٌ. f) 'Ajj. Drw. XXXI, 41—42; LA ut sup.

g) MS فَبِئْسَ.

h) So MS; Bakr 436⁹ has جَبَلٌ رَمَلٍ.

رَمْتُونِ الْبَرِّ: قُلِ الْجَعْدِيُّ

ه تَسْتَقُّ بِالضَّرْوِ مِنْ بَرَأَشِ أَوْ حَيْلَانَ أَوْ يَنَاجٍ مِنَ الْعُنَمِ

ق (316) انشأ الرخيل وتوكل وأستك وتشوص: وفي الحديث: التشوص بالأصابع يُغني عن السواك:

يقال شخص تشوص تشوصا. وباللارك: قل

ب إِذَا عَى لَمْ تَسْتَكَ يَعُوذُ أَرَاكَ تَخَيَّرَ فَاسْتَاكَتَ بِهِ عُوذُ إِسْحِلَ

ج وَإِذَا قَوْمِي لِأَسْرِيهَا عَدُوٌّ لَتُبْلَى بَيْنَهَا سَجَلًا وَخَامًا

لُتْرِيهَا قَوْمِهَا الْأَنْفَرُونَ مِنْهُمْ: ومنه أسرة النبي صلى الله عليه وسلم الحسن والحسين صلوات الله عليهما.

يقال علقنها وأنا عدو قومها: ومثله قول طفيل الغنوي

د أَبَى الْقَلْبُ إِلَّا حُبًّا عَامِرِيَّةً تَجَاوَرُ أَعْدَائِي وَأَعْدَاؤُهَا مَعِي

ه وَهُوَ وَخَامًا لِي وَخِيمة الغيب: ومنه كلاً وخيم إذا كان غير مري. وأخرج سَجَلًا ه وَخَامًا مَخْرَجَ الْجَبِيحِ

نما يقال: علكت الشاة والتعير: ومثله: f إِنَّ الْإِنْسَانَ لَبِطَعَى: أراد الناس ه

ز فَإِنْ يَمْنَعَكَ قَوْمُكَ أَنْ تَبْسِنِي فَقَدْ نَغْنَى بِعَارِمَةٍ سِلَامًا

تَبْسِنِي تَعْرِمِي وَالْبَيْنُ الْفَرَاة: يقال بَيْنَ بَيْنًا وَبَيْنُونَةً: ويقال بَيْنُهَا بَيْنٌ وَبَيْنٌ. وَعَارِمَةُ أَرْضُ لَبْنِي

عمر. وسلام أي سلمًا والسلم الصلح: وكل ايضاً: g فَإِنْ حَرَبًا ضَبِيعَةً أَوْ سِلَامًا*. وَنَغْنَى لِي تَبْقَى يقال

ه غنيت بمدان كذا وكذا أي بقيت فيه وتَمَنَعْنَا بِهِ ه

ه فَلَوْ عَلِمْتَ سُلَيْمَى عِلْمَ مَثَلِي غَدَاةَ الرُّوعِ وَاصْلَتِ الْكَرَامَا

وَبُرَى: عِلْمَ قَوْمِي. وَالرُّوعُ الْقُرْعُ. يقال راع القواد أي قَرَعَ: وَارْتَاعَ مثله: قل النابغة الذبياني

a) LA XV, 276²⁴ and XIX, 218¹¹; Bakrī 151⁹; all with نَحِيرَ for يَنَاجٍ: the latter in Yaq. I.

535¹⁶; corruptly in Agh. IV, 138¹.

b) Ṭufail, Diw. VI, 15, and Sibawaihi I 30, both with تَنْجَلُ: the latter incorrectly attributes the v. to 'Umar b. Abī Rabi'ah (see his Diw. No. 410 and Schwarz's note).

c) MS وَإِذَا.

d) See Ṭufail, Diw. No. 24, 5.

e) وَخَامًا apparently stands for وَخَامِي, pl. of وَخِيمٌ, so written to make the rhyme symmetrical;

it may also be a singular: أَرْضٌ وَخَامٌ in LA XVI, 117³, Abu Zaid 84⁴.

f) Qur. XCVI, 6.

g) This v. is not in 'Amir's Diw.

أَسْمُو أَرْتَفَعَ فِي الشَّرَفِ: يَقَالُ سَمَا بَصَرُ فُلَانٍ وَسَمَا فِكْرُهُ يَسْمُو سُمُوًّا وَالسَّامِيُّ الرَّافِعُ: قَالِ الْحُطْبِيَّةُ ^a
 * يَسْمُو بِهَا أَشْعَرِي طَرَفُهُ سَامِي *

٣ وَلَكِنِّي أَحْيَى حِمَاهَا وَاتَّقَى أَذَاهَا وَأَرْمَى مَنْ رَمَاهَا بِمَنْكِبِ

II.

١ عَرَفْتُ بِجَوِّ عَارِمَةِ الْمُقَامَا لِسَلَمَى أَوْ عَرَفْتُ لَهَا عَلَامًا

الْجَوِّ مَا أَظْمَأَنَّ مِنَ الْأَرْضِ وَأَخْفَضَ: وَالْجَوُّ الْهَوَاءُ: وَالْجَوَّ مَكَانٌ: وَفَرَسَ أَجْلَى بَصَرُ إِلَى الْجَوِّ ^b
 وَفِي السَّوَادِ. وَعَارِمَةُ مَوْضِعٌ. وَعَلَامٌ جَمْعُ عَلَامَةٍ كَمَا قَالِ الْقَطَامِيُّ فِي جَمْعٍ سَاعَةٍ سَاعٌ ^c * قِيَاخُو سَعَةً
 وَيَهَبُ سَاعًا * ^d

٢ لَيْلِي تَسْتَبِيكَ بِذِي غُرُوبٍ وَمُقَلَّةٍ جُوْدَرٍ يَرَعَى بَشَامَا

وَيُرَوِّى جَبِيْدٍ رَثِمٍ. تَسْتَبِيكَ مِنَ السَّيِّئِ: يَقَالُ سَبَاهُ يَسْبِيهِ سَبِيًّا بَلَا قَعَرٍ: وَسَبَاتُ الْخَمْرِ ^d سَبَوَا سَبَا
 أَيْ اشْتَرَبَتْهَا: وَلَا يَقَالُ سَبَاتُ اشْتَرَبْتُ فِي شَيْءٍ غَيْرِ الْخَمْرِ. وَالسَّابِيَاءُ مَا أَخْرَجَ مِنَ الْوَدِّ وَهُوَ مَا رَقِيفٌ. ^e
 وَمُقَلَّةُ الْعَيْنِ تَجْمَعُ السَّوَادَ وَالْبَيَاضَ وَالْحَدَقَةَ وَالطَّرْفَةَ. وَيَقَالُ جُوْدَرٌ وَجُوْدَرٌ مِثْلُ جُنْدَبٍ وَجُنْدَبٍ:
 وَيَقَالُ لِلْجُوْدَرِ ^e الْبَرْغُزُ وَالْبَرْغُزُ وَالْجَمْعُ الْبَرْغُزُ. وَبَشَامٌ شَجَرٌ تَتَّخَذُ مِنْهُ الْمَسَاوِيكُ: وَمِمَّا ذَكَرَهُ شَعْرَاؤُهُ فِي
 الْبَشَامِ قَوْلُ جَرِيرِ بْنِ عَطِيَّةَ

^f إِنَّنْسَى أَنْ تُوَدِّعَنَا سُلَيْمَى بَعُودٍ بِشَامَةٍ سَفَى الْبَشَامِ

وَمِنْ الْأَسْحَلِ: قَالِ أَمْرُو الْقَبِيْسُ: ^g أَوْ مَسَاوِيكُ إِسْحَلٍ. وَمِنْ الضَّرْوِ وَهُوَ شَجَرُ الْكَثْبَةِ الْخَصْرَاءُ: وَالْعُثْمُ وَهُوَ ^h

^a) Diwān XI, 14.

II. *Wafir*; vv. 1, 19, 23—25, and 30—32 are found elsewhere.

^b) MS *عَارِمَةِ* (and again in commy.), but correctly in v. 4. MS also *الْمُقَامَا*. The v. is cited in Bakrī 651¹⁵, as text; in LA XV, 314⁸ and TA VIII, 406 with *بِسَلَمَى* and *بِهَا*.

^c) Diwān XIII, 19.

^d) MS incorrectly *أَسْمُو* and *أَسْمُو*.

^e) MS incorrectly has ر for ز in these three words.

^f) Jarīr, Diw. II, p. 99.

^g) Mu'all. 38.

عامر بن الطفيل على ذلك له فقلقه بعض من غضب له من فتيان بني مالك فأخبره بمقالة علقمة. قال:
 قيل قد غر هذا. قال: لا. قال: فقد والله صدق: ما لي وكذا وإني لعاير الذكر وإني لأعور البصر
 (أخبر دحيا عيمه في قلب الربيع). وقال للذي أخبره: فهل رد عليه أحد. قال: لا. قال: أحسنوا.
 وما حتى وقف على نديهم فحطمهم ودل: لم تفرقوا شئى بينكم: فوالله ما أنا عن عدوكم جبان
 ولا أنا فيما لكم بخيل ولا إلى أغراضكم يسريع: وما حبسنى عنكم إلا خمر قدم بها قسبائها
 وجمعت لها شرب الحكي وخشيت أن ادعهم فيتفرقوا حتى أنقذتها. وقد علمت لى شى
 جمعهم أبو براء: فخلق الله لى شى وكم شعنكم: وكل فرامة أو خدش أو ظفر تطلبه بنو عامر كلها
 في أموال بنى مالك: ومضى أول ذلك: وكل شى هو لنا فهو لكم. فقال أعمامه: قد رصبنا ما فعل
 وحملنا ما أحمل. فصدع الناس على ذلك. فكان ذلك مما زان صدر علقمة وحرأ حتى دعا ذلك
 إلى المنافرة ٥

وقال عامر بن الطفيل

I.

إني وإن كنت ابن سيد عامر
 ٢ (31a) فما سودتني عامر عن قرابة
 وفارسها المندوب في كل موكب
 أبى الله أن أسمو بأم ولا أب

a) See post, No. XI.

b) Mfqt inserts راجلته.

c) So MS; Mfqt بشتى.

d) Mfqt عليها.

e) Mfqt فكرهت.

f) Mfqt في لى.

g) MS شعنكم ولا شعنكم (sic!).

h) Mfqt adds أكثر أموالكم.

i) Mfqt inserts فيكم.

j) So Mfqt; MS حمل.

I. *Tawil*. These verses are the last three of a poem of which the whole is contained in the Supplement, No. 1, q. v. for more variant readings. The vv. are cited BQut. (*Shi'r*) 192, *Umdah* II, 117, SSM. 322, *Askari*, *Shin'at*. 298.

k) BQut عامر وسيدتها المشهور; *Umdah* as text, with المشهور for المندوب.

l) BQut, *Umdah*, ورانة; LA XIV, 113²⁸, and TA VIII, 102¹, ثلاثة.

وَلَمَّا مَاتَ عَامِرٌ ^a [بعد] مُنْصَرَفَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَبَتْ عَلَيْهِ بَنُو عَامِرٍ أَنْصَابًا مِثْلًا فِي
 مِثْلِ حِمَى عَلَى قَبْرِهِ: لَا تَدْخُلُهُ مَاشِيَةٌ وَلَا تَنْشُرُ فِيهِ رَاعِيَةٌ وَلَا تَرْعَى وَلَا يَسْلُكُهُ رَاكِبٌ وَلَا مَشَى.
 وَكَانَ جَبَّارُ بْنُ سَلَمَى بْنُ عَامِرِ بْنِ مَالِكِ بْنِ جَعْفَرٍ غَالِبًا: فَلَمَّ قَدِمَ قُلُوبًا: مَا هَذِهِ الْأَنْصَابُ. ^d قَالُوا:
 نَصَبْنَاهَا حِمَى عَلَى قَبْرِ عَامِرٍ. قُلُوبًا: صَبَقْتُمْ عَلَى أَبِي عَلِيٍّ: إِنَّ أَبَا عَلِيٍّ بَارٌّ مِنَ النَّاسِ يَثْلُثُ: كَانَ لَا
 يَعْطَشُ حَتَّى تَعْطُشَ ^e الْأَيْلُ: وَلَا يَصِلُ حَتَّى يَصِلَ النَّجْمُ: وَلَا يَجُئُ حَتَّى يَجُئَ الْبَلَدُ: وَلَا يَقِفُ
 حَتَّى يَقِفَ السَّبِيلُ (وَالْكَرْفُ الرَّابِعُ زِيَادَةُ أَبِي الْعَبَّاسِ) ٥ وَهُوَ وَفَائِعٌ فِي مَدْحِهِ وَعُطْفَانٌ وَخَنَعَمَ وَسَائِرُ
 الْعَرَبِ. وَكَانَ عَامِرٌ مَعَ شَجَاعَتِهِ سَخِيًّا حَلِيمًا: مِمَّا يُذَكَّرُ مِنْ ذَلِكَ أَنَّ أَبَا يَرَاءَ عَمَرَ بْنَ مَالِكِ بْنِ جَعْفَرٍ
 ابْنَ كِلَابٍ رَجَعَ مِنْ غَزَاةٍ غَزَاهَا الْيَمَنَ بِقَبَائِلِ بَنِي عَامِرِ بْنِ صَعْصَعَةَ: فَقَالَ: إِنَّ اللَّهَ قَدْ أَثَرَى عَدَدَهُ
 وَكَثَّرَ أَمْوَالَكُمْ وَقَدْ طَفَرْتُمْ: مِنَ النَّاسِ الْبَغَى وَالْكَسَدُ: وَلَمْ يَكُنْ قَدْ قَوْمٌ إِلَّا تَبَاغَوْا: وَلَسْتُ أَمْلِيهَا
 عَلَيْكُمْ وَبَيْنَكُمْ حَسَائِفُ ^g وَأَضْعَانُ: فَتَوَاعَدُوا مَا النَّظِيمُ يَوْمَ كَذَا وَكَذَا: فَأُعْطِيَ بَعْضُهُمْ مِنْ بَعْضِ
 وَأَسْتَلَّ ضِعْفَ بَعْضِهِمْ مِنْ بَعْضٍ. قَالُوا: مَا تَعَقَّبْنَا مِنْ أَمْرِكَ قَطُّ إِلَّا بِئْمَانًا وَحَرْمًا: نَحْنُ مُؤَفَّوْكَ بِالنَّظِيمِ
 فِي الْيَوْمِ الَّذِي أَمَرْتَ بِمُؤَافَاتِكَ فِيهِ. قُلُوبًا: فَاجْتَمَعَتْ بَنُو عَامِرٍ لَمْ يَقْضَ مِنْهُمْ أَحَدٌ غَيْرَ عَامِرِ بْنِ الطُّفَيْلِ.
 فَأَقَامُوا عَلَى مَا ^(30b) [النَّظِيمُ] قُلُوبًا يَنْكُرُونَ الْحِزْرَ. فَقَالَ عَلَقَمَةُ بْنُ عَلَاةَ: مَا يَحْسِبُ النَّاسُ أَنَّ
 يَفْرُغُوا مِمَّا اجْتَمَعُوا لَهُ. قِيلَ لَهُ: يَنْتَظِرُونَ عَامَرَ بْنَ الطُّفَيْلِ. فَقَامَ مُغْضَبًا وَكَانَ فِيهِ حَدٌّ: ^h [أَقْبَلُ] عَلَى
 نَادِيهِمْ فَقَالَ: مَا تَنْتَظِرُونَ مِنْهُ: فَوَاللَّهِ إِنَّهُ لَأَعْوَرُ ابْتَصَرَ عَامِرُ الدَّكْرُ قَلِيلَ النَّفَرِ. فَقَالَ لَهُ عَامِرُ بْنُ
 مَالِكٍ: احْبِسْ وَلَا تَقُلْ فِي ابْنِ عَمِّكَ إِلَّا خَيْرًا: فَلَوْ شِئْتَ وَغِبْتَ لَمْ يَقُلْ ⁱ [أَيْكَ] مَقَاتَلَتَكَ فِيهِ. فَأَقْبَلَ

a) So in Agh. XV, 1397; MS مُنْصَرَفَهُ (sic).

b) MS تَنْشُرُ; "Ich denke, Tَنْشُرُ ist das Richtige: ich würde dann auch تَرْعَى (activ) lesen; das Vieh moidet von selbst den geweihten Bezirk" (Nöldeke).

c) So MS and Mfqt commy.; Agh. حَيَان.

d) MS قُلُوبًا.

e) Agh., Mfqt., الْجَمَلُ.

f) Agh., Mfqt. السَّبِيلُ (omitting the fourth clause and the parenthesis), which is plainly the reading to be preferred.

g) MS أَضْعَانُ.

h) So Mfqt.

i) Added from Mfqt.

k) So Mfqt.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال أبو بكر محمد بن العباس الأتباري: قَرَأْتُ شِعْرَ عَمْرِ بْنِ الطُّفَيْلِ عَلَى أَبِي الْعَبَّاسِ ثَعْلَبٍ وَزَادَنِي
 أُمُّهُ نَمَ تَكُنِي فِي سَخْنِي وَأَدَّ أَيْتُهَا فِي مَوَاضِعِهَا إِنْ شَاءَ اللَّهُ هـ وعو عمرو بن الطُّفَيْلِ بن مالك بن
 جعفر بن كلاب بن ربيعة بن عامر بن صعصعة بن مُعَوِيَّةَ بن بَكْر بن هَوَازِنَ بن مَثُور بن عِكْرِمَةَ
 بن خِصْلَةَ بن فُرس بن عِيْلَانَ بن مُضَرَ بن نِزَار بن مَعَدٍ بن عَدْنَانَ هـ وَأُمُّهُ كَبْشَةُ بِنْتُ عُرْوَةَ
 الْفَزَلِ بن عُتْبَةَ بن جَعْفَرٍ. وَأُمُّ أَيْيِهِ أُمُّ الْبَيْتِ بِنْتُ رَبِيعَةَ بن عَمْرٍو: وَقَالَ ابْنُ حَبِيبٍ: أُمُّ الْبَيْتِ
 بِنْتُ عَمْرٍو بن عَمْرِ فَارِسَ الصَّخَبِيِّ ابْنِ رَبِيعَةَ بن عامر بن صعصعة. وكان أبو عَلِيٍّ عامرُ بن الطُّفَيْلِ
 من أَتْبَاعِ قُتَيْبَةَ بْنِ لُحَيْثٍ الْعُزْبِيِّ بَلَاءًا وَشِدَّةً وَابْتِدَاعًا اسْمًا حَتَّى بَلَغَ بِهِ ذَلِكَ أَنَّ قَيْصَرَ كَانَ إِذَا قَدِمَ
 عَلَيْهِ دَعَاهُ مِنَ الْعُزْبِ قُلًا: مَا بَيْنَكَ وَبَيْنَ عَمْرِ بْنِ الطُّفَيْلِ. فَإِنْ ذَكَرَ نَسَبًا عَظَّمَ بِهِ عِنْدَهُ: حَتَّى قَدِمَ
 10 عَلَيْهِ عَلَقَمَةُ بْنُ عَلَانَةَ فَانْتَسَبَ لَهُ: فَقَالَ: أَنْتَ ابْنُ عَمِّ عَمْرِ بْنِ الطُّفَيْلِ. فَغَضِبَ عَلَقَمَةُ وَقَالَ: أَرَأَيْتَ لَا
 أَعْرِفُ إِذَا يَعْمُرُ. فَعَدَّ ذَلِكَ مِنْهُمَا أَوْحَرَ صَدْرَةٍ عَلَيْهِ وَحَبَّجَهُ إِلَى أَنْ دَعَاهُ إِلَى الْمُنَاقَرَةِ. وكان عَمْرٍو
 ابْنُ مَعْلَى كَرِبَ وَهُوَ فَارِسُ الْبَيْتِ يَقُولُ: مَا أَبْنَى أَشَى ضَعِيفَةٍ لَقِيتُ عَلَى مَاءٍ مِنْ أَمْوَاهِ مَعَدٍ مَا لَمْ
 يَلْقُنِي دُونَهَا خُرَاقًا هـ أَوْ عَبْدًا عَا: يَعْنِي بِالْخُرَاقِ عَمْرُ بْنُ الطُّفَيْلِ وَعُتَيْبَةُ بْنُ الْحَارِثِ بْنِ شِهَابٍ (30a)
 الْبُلْبُلِيُّ: وَالْعَبْدَانِ عَمْرَةُ الْغُبَيْشِيُّ وَالسُّلَيْكُ بْنُ السُّلَيْكَةِ وَهُوَ c [ابْنُ] عَامِرٍ بْنِ يَتْرَبِيِّ السَّعْدِيِّ هـ قَالَ

a) For this celebrated contest see Agh. XV, 52—58.

b) MS وَعَبْدًا عَا.

c) The word ابْنِ is supplied from the commy. to Mfqt CVI. The genealogy of as-Sulaik in Agh. XVIII, 133 is as follows:

عَمْرُ السُّلَيْكِ بْنِ عَمْرٍو وَفَيْلُ ابْنِ عَمْرِ بْنِ يَتْرَبِيِّ أَحَدِ بَنِي مُقَاعِسٍ وَهُوَ الْحَارِثُ بْنُ عَمْرٍو بْنِ كَعْبِ بْنِ سَعْدِ مَذَهَبٍ بَنِي مَيْمَةٍ.

كِتَابُ دِيوَانَ شِعْرِ

عَامِرِ بْنِ الطُّفَيْلِ الْعَامِرِيِّ

رَوَايَةُ أَبِي بَكْرٍ مُحَمَّدٍ بْنِ الْقَاسِمِ الْأَنْبَارِيِّ

عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ يَحْيَى ثَعْلَبٍ

رَحِمَهُمَا اللَّهُ *

[MS. Brit. Mus. Or. 6771, Fol. 29a ff.]

16.

Ya'qubi, I. 264:

قال عبيد بن الأبرص في شعر له طويل

١ أَبْلَغُ جُدَامًا وَلَخْمًا إِنْ عَرَضَتْ بِهِمْ
٢ بِأَنْكُمُ فِي كِتَابِ اللَّهِ إِخْوَنًا

وَالْقَوْمُ يَنْفَعُهُمْ عِلْمٌ إِذَا عَلِمُوا
إِذَا تُقْسِمَتِ الْأَرْحَامُ وَالنَّسَمُ

ويقال إن هذا انشعر لسمعان بن هبيرة الأسدي

17.

Bakri, 412¹⁹:

قال عماره ورماح في غير هذا الموضع نقأ ببلاد ربيعة بن عبد الله بن كلاب يقال له نقأ رماح: وكثرة

المها رماح قال الشاعر يعنى النساء وهو عبيد بن الأبرص

١ وَقَدْ بَاتَتْ عَلَيْهِ مَهَا رُمَاحٍ حَوَاسِرَ مَا تَنَامُ وَلَا تُنِيمُ

a) Cf. No. VIII, 14.

12.

Agh. VI, 77:

١ مَا رَعَدَتْ رَعْدَةٌ وَلَا بَرَقَتْ لَكِنَّهَا أَنْشَبَتْ لَنَا خَلْقَهُ
٢ الْمَاءُ يَجْرِي عَلَى نِطَامٍ لَهُ لَوْ يَجِدُ الْمَاءُ مَخْرَجًا خَرَقَهُ
٣ بَقْنَا وَبَاتَتْ عَلَى نَمَارِقِهَا حَتَّى بَدَا الصُّبْحُ عَيْنَهَا أَرْقَهُ
٤ أَنْ يَبْدَأَ الرَّجُلُ بَعْدَ غَدٍ وَالذَّارُ بَعْدَ الْجَمِيعِ مُفْتَرَقَهُ

13.

Jaḥīq, *Bukhalā*, 206:

وَأَعْلَمَنْ عِلْمًا يَقِينًا أَنَّهُ لَيْسَ يُرْجَى لَكَ مَنْ لَيْسَ مَعَكَ

14.

Buḥturī, *Ḥamāsah*, p. 378:

قَالَ عَبْدُ اللَّهِ (sic) بْنُ الْأَبْرَصِ الْأَسَدِيُّ
١ أَلَيْسَ إِذَا لَانَ الْغَرِيمُ وَالْتَوَى إِذَا أَشْتَدَّ حَتَّى يُدْرِكَ الدَّيْنَ فَاتِلِي
٢ وَأَمْطَلَهُ الْعَصْرَيْنِ حَتَّى يَمْلَأَنِي وَيَرْضَى بِبَعْضِ الدَّيْنِ فِي غَيْرِ نَائِلِ

15.

Naṣr. 605: *Majmū'at al-Ma'anī*, p. 135, has vv. 1 and 3:

١ صَبِرَ النَّفْسَ عِنْدَ كُلِّ مُلِيمٍ إِنَّ فِي الصَّبْرِ حِيلَةَ الْمُحْتَالِ
٢ لَا تَصِيقَنَّ فِي الْأُمُورِ فَقَدْ تَكْشَفُ غَمَارُهَا بِغَيْرِ احْتِمَالِ
٣ رُبَّمَا تَجَزَّعَ النَّفْسُ مِنَ الْأَمْرِ لَهُ فُرْجَةٌ كَكَلِّ الْعِصَالِ

a) Cited LA XI, 378¹⁸ (poet not named); for خَلَقَهُ see Lane 801b, LA XI, 378⁷.

b) *Majmū'ah* مِنْهُمْ، أَصْبِرَ. These verses are given in Naṣr. as part of the poem No. XI in the *Diwan*, but they do not fit in to that.

٩ مَا الْفَاجِعَاتُ جَهَارًا فِي عَلَانِيَةٍ أَشَدَّ مِنْ فَيْلَقٍ مَمْلُوءَةٍ بَاسًا
فقال امرؤ القيس

١٠ تِلْكَ الْأَمْثَالُ فَمَا يُبْقِينَ مِنْ أَحَدٍ يَكْفِتُنَ حَمَقَى وَمَا يُبْقِينَ أَكْيَاسًا
فقال عبيد

١١ مَا السَّائِقَاتُ سِرَاعَ الطَّيْرِ فِي مَهَلٍ لَا تَسْتَكِينُ وَلَوْ الْجَمْعُهَا فَاسًا
فقال امرؤ القيس

١٢ تِلْكَ الْحَيَادُ عَلَيْهَا الْقَوْمُ قَدْ سَبَكُوا
فقال عبيد

١٣ مَا الْقَاطِعَاتُ لِأَرْضِ الْجَوِّ فِي طَلْقٍ قَبْلَ الصَّبَاحِ وَمَا يَسْرِينُ^a قِرْطَاسًا
فقال امرؤ القيس

١٤ تِلْكَ الْأَمْثَالُ يَتَرُكْنَ الْفَتَى مَلِكًا دُونَ السَّمَاءِ وَلَمْ تَرْفَعْ بِهِ رَاسًا
فقال عبيد

١٥ مَا الْحَاكِمُونَ إِلَّا سَمْعٌ وَلَا بَصَرٌ وَلَا لِسَانٌ فَصِيحٌ يُعْجِبُ النَّاسَ
فقال امرؤ القيس

١٦ تِلْكَ الْأَمْثَالُ وَالرَّحْمَانُ أَنْزَلَهَا رَبُّ الْبَرِّيَّةِ بَيْنَ النَّاسِ مِقْيَاسًا

11.

Khiz. I, 324; Agh. XIX, 87¹⁶; al Qulī, *Dhail* 200; Yāqut III, 794; Naṣr. 602:

١ وَخَيْرَ نَبِيٍّ ذُو الْبُؤْسِ فِي يَوْمِ بُؤْسِهِ خِصَالًا أَرَى فِي كُلِّهَا الْمَوْتَ قَدْ بَرَقَ
٢ كَمَا خَيْرَتْ عَادٌ مِنَ الدَّهْرِ مَرَّةً سَحَابٌ مَا فِيهَا لَذَى خَيْرَ أَنْقَى
٣ سَحَابٌ رِيحٌ لَمْ تُوَكَّلْ بِبَلَدَةٍ فَتَتْرُكُهَا إِلَّا كَمَا لَيْلَةُ الطَّلَقِ

a) خِرْسَا, if the reading is correct, seems to have the sense of "a bit, a scrap"; this must be modern, referring to times when paper had become cheap, long after the foundation of Islām. The word is not assigned this sense in the Lexx.

b) See Qur. XLII, 16.

c) See Lane 1873b.

10.

Majani-l-Adab VI, 144—146; *LA* VIII, 98¹³ff. has the story and the first four verses, and it is mentioned that the verses are sixteen in all:

نُفِيَ عُبَيْدُ بْنُ الْأَبْرَصِ أَمْرًا نَفِيسًا فَقَالَ لَهُ عُبَيْدُ: كَيْفَ مَعْرِفَتُكَ بِالْأَوَائِدِ. فَقَالَ: أَكْفَى مَا أَحْبَبْتُ.

قال عبید

١ « مَا حَيَّةٌ مَيِّتَةٌ أَحْيَتْ يَمِينَهَا دَرْدَاءُ مَا أَنْبَتَتْ سِنًّا وَأَضْرَاسًا

قال امرؤ القيس

٢ تِلْكَ الشَّعْبِرَةُ تُسْقَى فِي سَنَابِلِهَا فَأَخْرَجَتْ بَعْدَ طُولِ الْمَكْثِ أَكْدَاسًا

قال عبید

٣ مَا السُّودُ وَالْبَيْضُ وَالْأَسْمَاءُ وَاحِدَةٌ لَا يَسْتَطِيعُ لَهُنَّ النَّاسُ تَمَسَّاسًا

١٥ قال امرؤ القيس

٤ تِلْكَ السَّحَابُ إِذَا الرَّحْمَانُ أَرْسَلَهَا رَوَى بِهَا مِنْ مَّحُولِ الْأَرْضِ عَ أَيَّاسًا

قال عبید

٥ مِمَّا مُرْتَجَاتٍ عَلَى هَوْلِ مَرَائِبِهَا يَقْطَعْنَ طُورَ الْمَدَى سَيْرًا وَأَمْرَاسًا

قال امرؤ القيس

٦ تِلْكَ النَّجُومُ إِذَا حَالَتْ مَطَالِعُهَا شَبَّهَتْهَا فِي سَوَاكِ اللَّيْلِ أَكْبَاسًا

قال عبید

٧ مَا الْقَاطِعَاتُ لِلْأَرْضِ لَا أُنْيَسَ بِهَا ثَانِي سِرَاعًا وَمِمَّا يَرْجِعْنَ أَكْدَاسًا

قال امرؤ القيس

٨ تِلْكَ الرِّسَالُ إِذَا هَبَّتْ عَوَاصِفُهَا كَفَى بِأَذْيَالِهَا لِلثَّرَبِ كَنَاسًا

٢٥ قال عبید

a) The readings of *LA* have been chosen for the first hemist.; the *Majani* prints it thus: مَا حَيَّةٌ مَيِّتَةٌ أَحْيَتْ يَمِينَهَا قَامَتْ بِمَيِّنَتِهَا. In the second hemist. *LA* has دَرْدَاءُ, and نَبَا for سِنًّا.

b) *LA* أَنْشَأَهَا.

c) *LA* أَنْفَاسًا.

٢ a فَكَلَّ [فِي] بِرُكَّةٍ بِاسْفَلِ ذِي رَيْدٍ فَشَنَّ فِي [ـ] ذِي الْعَثِيرِ
 ٣ فَعَنَسَ [ـ] فَالْعَنَابِ فَجَنَّتْ عَرْدَتِي ثُمَّ بَطْنِ ذِي الْأَجْفَرِ

٧.

LA VI, 43¹² and IX 71⁵; TA V, 68³⁶:

b قَهْوَ كَنْبَرَايَ النَّيِّيطِ أَوْ الْفَرْصِ بِكَفِّ اللَّاعِبِ الْمُسْمِرِ

8.

5 Ya'qubi, *Historiae*, I, 250:

١ سَقَيْنَا امْرَأَ الْقَيْسِ بْنِ حُجْرٍ [بْنِ حَارِثٍ]
 c وَأَلْهَاهُ شُرْبُ نَاعِمٍ وَفَرَانِزٍ
 ٣ وَذَلِكَ لَعَمْرِي كَانَ أَسهَلَ مَشْرَعًا
 كُؤُوسَ الشَّجَا حَتَّى تَعَوَّدَ بِالْقَهْرِ
 وَأَعْيَاهُ ثَارٌ كَانَ يَطْلُبُ فِي حُجْرٍ
 عَلَيْهِ مِنَ الْبَيْضِ الصَّوَارِمِ وَالسُّمْرِ

9.

Lane 2770b; LA VII, 281¹¹; TA I, 111³¹; al-Qāṭi, I, 229:

10

١ وَإِذَا تَبَاشَرَكَ الْهُمُ مُمْ فَإِنَّهَا كَالِ وَنَاجِرُ

LA VI, 318²⁰:

٢ وَلَقَدْ تُزَانُ بِكَ الْمَجَا لِسُ لَا أَغَرُّ وَلَا عَلَاكِرُ

LA VII, 281¹⁷:

٣ كَالْهَنْدُوانِي الْمُهَنْدِ هَرَّةُ الْقَرْنِ الْمُنَاجِرُ

a) These lines are unmetrical (metre *Munsariḥ*). The wanting syllables are indicated. In v. 3b فَبَطْنِ has been substituted for Bakrī's بَطْنِ.

b) See Lane 2374c. The verse is a description of lightning; it is compared to the lamp of an Aramaic-speaking devotee (cf. I. Q. Mu'all. 72), or the gaming arrow being shuffled in the hands of a player at *Maisir* by night.

c) For the sentiment see *ante*, XVII, 14—18; فَرَاقِر here apparently means "a sweet-voiced singer"; see LA VI 399²³.

٣ حَتَّى يُقَالَ لِمَنْ تَعَرَّقَ دَهْرُهُ
٤ مَا تَكُنِّي رَمَانٍ كَامِلٍ ^a وَنَصِيَّةٍ
٥ أَذْرُكْتُ أَوَّلَ مُلْكٍ نَصَرٍ نَاشِئًا
٦ وَطَلَبْتُ ذَا الْقُرْنَيْنِ حَتَّى فَاتَنِي
٧ مَا تَبْتَغِي مِنْ بَعْدِ هَذَا عَيْشَةٍ
٨ وَلَتَقْبَلَنِي عِدَا وَذَاكَ كِلَاهُمَا

يَا ذَا الرِّمَانَةِ هَذَا رَأَيْتَ عَبِيدًا
عِشْرِينَ عِشْتُ مُعَبَّرًا مَحْمُودًا
وَبِنَاءٍ دَسْنَادٍ وَكَانَ أُبَيْدًا
رَكُضًا وَكِدْتُ بِأَنَّ أَرَى دَاوُدًا
إِلَّا الْخُلُودَ وَلَسَنَ تَنَالَ خُلُودًا
إِلَّا الْإِلَهَ وَوَجْهَهُ الْمَعْبُودًا

4.

Yaq. IV, 916¹⁶:

١ وَهَذَا رَامٌ عَنْ عَهْدِي وَذِيكَ مَكَانَهُ
إِلَى حَيْثُ يُقْضَى سَيْلُ ذَاتِ الْمَسَاجِدِ

Khiz. I, 323²¹; Mu'ammari'n, 67²:

٢ قَلْبِي وَأَفْنَانِي الرِّمَانُ وَأَصْبَحْتُ
لِدَاثِي بَنُو نَعِشٍ وَزَهْرُ الْفَرَاقِدِ

5.

Naṣr. 605:

فَلْ يَكُنْ لِقَاءُ:

١ يَا حَارِ مَا رَاحَ مِنْ قَوْمٍ وَلَا ابْتَكَّرُوا
إِلَّا وَلِلْمَوْتِ فِي آثَارِهِمْ حَادِي
٢ يَا حَارِ مَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ
إِلَّا تَقَرَّبَ آجَالُ لِبَيْعَادِ
٣ عَدُوٍّ نَعْنُ إِلَّا كَأَزْوَاجٍ تَمُرُّ بِهَا
تَحْتَ التُّرَابِ وَأَجْسَادٍ كَأَجْسَادِ

6.

Bakrī 409¹¹; Naṣr. 613; Wüstenfeld, Register 394 (vv. 1 and 2 only, and very corruptly):

١ صَاحِ قَرَى بَرَقًا بَيْتَ أَرْقُبَةٍ
ذَاتِ الْعِشَا فِي غَمَائِمٍ غَرِّ

a) A suggestion of De Goeje's: Khiz. وَبِضَعَةٍ; Mu'am. وَنَصِيَّةٍ.

b) Khiz. شَدَادٍ.

c) Cf. Qur. LV, 26—27: *ذُو الْاَجَلَالِ وَالْاَكْرَامِ* وَبَقِيَ وَجْهٌ رَبِّكَ ذُو الْاَجَلَالِ وَالْاَكْرَامِ.

d) See No. XXV, 5.

e) See No. XXIV, 21: this latter is intelligible, while our text here (أَزْوَاجٍ حَتَّى التُّرَابِ) is not.

SUPPLEMENT

OF FRAGMENTS ATTRIBUTED TO 'ABĪD BY VARIOUS WRITERS, BUT
NOT CONTAINED IN THE *DĪWĀN*.

1.

Khiz. II, 403:

أَتَوَعَّدُ أُسْرَتِي وَتَرَكْتُ حُجْرًا يُدِيعُ سَوَادَ عَيْنَيْهِ الْغُرَابُ ١

Jahīdīh III, *Opuscula* 62¹⁵:

أَبَوَا دِينَ الْمُلُوكِ فَهُمْ لِقَاحٌ إِذَا نَدَبُوا إِلَى حَرْبٍ أَجَابُوا ٢

5 'Umdah, I, 65:

فَلَمَوْا أَذْرَكْتَ عِلْبَاءَ بَنٍ قَيْسٍ قَنَعَتْ مِنَ الْغَنِيمَةِ بِالْأَيَابِ ٣

2.

Aḥdād 176, 12:

قَالَ عبيد يَدُكُزْ فَرَسَهُ:

فَيُخْفِقُ مَرَّةً وَيُفِيدُ أُخْرَى وَيُلْحِقُ ذَا الْمَلَامَةِ بِالْأَرِيبِ ٤

3.

10 Abu Ḥatīm as-Sijistānī, *Kitāb al-Mu'ammārīn* (ed. Goldziher) p. 66; Khiz. I, 323:

وَلَتَأْتِيَنَّ بَعْدِي قُرُونٌ جَمَّةٌ تَرْعَى مَخَارِمَ أَيْكَةٍ وَلَدُودًا ١
فَالشَّمْسُ طَالِعَةٌ وَكَيْلٌ كَاسِفٌ وَالنَّجْمُ تَجْرِي أَنْكَسَا وَسَعُودًا ٢

a) For a similar verse, with a different rhyme, see LA III 419²³.

b) Cf. I. Q., V. 9 and VII, 3.

c) A similar verse is attributed to 'Antarah, (Ahlw. p. 178) Frag. 4, and see LA XI 369¹⁹.

وَمَا خَلْتُ ^b غَمَّ الْجَارِ إِلَّا بِمَعْهَدِي
وَبَعْدَ بَلَاءِ الْمَرْءِ فَأَذْنُمُ أَوْ أَحَدِ
وَلَكِنْ بِرَأْيِ الْمَرْءِ ذِي الدَّبِّ فَاقْتَدِ
لِدُخْرِ وَفِي وَصْلِ الْأَبَاعِدِ فَأَزْهَدِ
فَعُدْ لِلَّذِي صَادَفْتَ مِنْ ذَاكَ وَأَزْدِ
عَلَى كُلِّ حَالٍ خَيْرُ زَادِ الْمَزْوَدِ
فَتِلْكَ سَبِيلُ لَسْتُ فِيهَا بِأَوْحَدِ
سَقَاهَا وَجُبْنَا أَنْ يَكُونَ هُوَ الرَّدِي
وَلَا مَوْتُ مَنْ قَدْ مَاتَ قَبْلِي بِمُخْلِدِي
حِبَالِ الْمَنَائِي لِلفَتَى كَدَّ مَرْصَدِ
مُلاَفَاتِهَا يَوْمًا عَلَى غَيْرِ مَوْعِدِ
سَيَعْلَقُهُ حَبْلُ الْمَنِيَّةِ فِي غَدِ
نَهْيًا لِأُخْرَى مِثْلِهَا فَكَأَنَّ قَدِ
يَرْوُحُ وَكَالْقَاضِي الْبَتَاتِ ^e لِبَغْتَدِي

وَجَدْتُ خُورَنَ الْقَوْمِ ^a كَالْعَرِّ يُتَقَى ٣٢
وَلَا تَطْهَرَنَ حُبَّ أَمْرِي قَبْلَ خُبْرِهِ ٣٣
وَلَا تَتَّبِعُنَ رَأْيَ مَنْ لَمْ تَقْصُصْهُ ٣٤
وَلَا تَرْجِدَنَ فِي وَصْلِ أَهْلِ تَرَابِئِهِ ٣٥
وَإِنْ أَنْتَ فِي مَجْدٍ أَصْنَتَ غَنِيمَةً ٣٦
تَرْوِدُ مِنَ الدُّنْيَا مَتَاعًا فَإِنَّهُ ٣٧
تَمَّتْ مَرِيءُ النَّفْسِ مَوْتِي وَإِنْ أُمْتُ ٣٨
لَعَلَّ الَّذِي يَرْجُو رَدَايَ وَمِيتَتِي ٣٩
فَمَا عَنُفَ مَنْ يُرْخُو ^d هَلَكَ بِي بِضَائِرِي ٤٠
وَلِنَمْرِ إِثَامٍ تَعُدُّ وَقَدْ رَعَتْ ٤١
مَنْعَتُهُ تَجْهَرِي لَوْتٍ وَقَصْرُهُ ٤٢
تَمَنَّى لَمْ يَمُتْ فِي الْيَوْمِ لَا بُدَّ أَنَّهُ ٤٣
فَقَدْ لِلَّذِي يَبْغِي خِلَافَ الَّذِي مَضَى ٤٤
فَانَا وَمَنْ قَدْ بَادَ مِنَّا فَكَالِدِي ٤٥

a) Abkar. Naṣr. كَالْعَرِّ (ويروى كالغَرِّ); the correction to عَرِّ is certain.

b) Abkar. Naṣr. غَمَّ: «Vielleicht غَمَّ für غَمَّ zu lesen — 'was den Schützing bekümmert, seine Sorgen'. 'Volk' heisst ja im Arabischen غَمَّ aber nur ganz ausnahmsweise; und auf das Volk des Mannes, dem von einem Mächtigen Schutz zugestanden ist, bezieht sich der Schutz auch gar nicht: er gilt nur dem Individuum» (Nöldeke).

c) Naṣr. تَقْصُصْهُ مِنْهُ تَقْصُصْهُ. Abkar. id. with تَقْصُصْهُ: the construction seems impossible.

d) Abkar. Naṣr. خَلَافِي. «Diese Verbesserung ist mir ziemlich wahrscheinlich» (Nöldeke).

e) Abkar. Naṣr. لِبَغْتَدِي.

- ٩ ^a فَقَدْ أَوْرَثْتُ فِي الْقَلْبِ سَقْمًا يَّعُودُهُ
 ٧ غَدَاةٌ بَدَتْ مِنْ سِتْرِهَا وَكَأَنَّمَا
 ٨ وَتَبَسُّمٌ عَنْ عَذْبِ اللَّثَاثِ كَأَنَّهُ
 ٩ فَإِنِّي إِلَى سَعْدَى وَإِنْ طَالَ نَائِيهَا
 ١٠ إِذَا كُنْتُ لَمْ تَعْبَأْ بِرَأْيٍ وَلَمْ تُطْعُ
 ١١ فَلَا تَتَّقِي دَمَ الْعَشِيرَةِ كُلِّهَا
 ١٢ وَتَصْفُحُ عَنْ ذِي جَهْلِيهَا وَتَحُوطُهَا
 ١٣ وَتَنْزِلُ مِنْهَا بِأَلْمَكَانِ الَّذِي بِهِ
 ١٤ فَلَسْتُ وَإِنْ عَلَلْتُ نَفْسَكَ بِأَلْمَتِي
 ١٥ لَعَمْرُكَ مَا يَخْشَى ^d الْخَلِيطُ تَفْكَشِي
 ١٦ وَلَا أَسْتَعِى وَدَّ أَمْرِي قَدْ خَيْرُهُ
 ١٧ وَإِنِّي لِأُطْفِئَ الْكَرْبَ بَعْدَ شُبُوبِهَا
 ١٨ فَأَوْتِدُنْهَا لِطَالِمِ الْمُصْطَلَى بِهَا
 ١٩ وَأَغْفِرُ لِلْمَوْلَى هَنَاءَ تَرْيِينِي
 ٢٠ وَمَنْ رَأَى ظُلْمِي مِنْهُمْ فَكَأَنَّمَا
 ٢١ وَإِنِّي لَذُو رَأْيٍ يُعَاشُ بِفَضْلِهِ
 ٢٢ إِذَا أَنْتَ حَمَلْتَ الْخَوْنَ أَمَانَةً
- عِيَادًا كَسَمَ الْكَيْةَ الْمُتَرَدِّدِ
 تُحَكِّفُ ثَنَائِيهَا بِحَالِكِ إِثْمِدِ
^b أَفْأَحَى الرَّبِّي أَضْحَى وَظَاهِرُهُ ذِدِ
 إِلَى نَيْلِهَا مَا عِشْتُ كَالْحَكَايِمِ الصَّدَى
 ٥ لِنُصْحٍ ^c وَلَا تُصْغِي إِلَى قَوْلِ مُرْشِدِ
 وَتَدْفَعُ عَنْهَا بِالسَّانِ وَيَسْلُبُ
 وَتَقْمَعُ عَنْهَا نَخْوَةَ الْمُتَهَدِّدِ
 يَبْرَى الْفَضْلُ فِي الدُّنْيَا عَلَى الْمُتَحَدِّدِ
 بِذِي سُودٍ بَادٍ وَلَا كُرْبٍ سَيِّدِ
 ١٠ عَلَيْهِ وَلَا أَنَا عَلَى الْمُتَوَدِّدِ
 وَلَا أَنَا عَنْ وَصْلِ الصَّدِيقِ بِأَصِيدِ
 وَقَدْ أَوْتِدْتُ لِيَقَى فِي كُلِّ مَوْقِدِ
 ١٥ إِذَا لَمْ يَزَعْزَعْ رَأْيُهُ عَنْ تَرَدِّدِ
 فَأُظْلِمُهُ مَا لَمْ ^f يَنْلُنِي بِمَحْقِدِ
 ١٥ تَوَقَّصَ حِينًا مِّنْ شَوَاهِقِ صُنْدِ
 وَمَا أَنَا مِنْ عِلْمِ الْأُمُورِ بِمُبْتَدِ
 فَإِنَّكَ قَدْ أَسْنَدْتَهَا شَرًّا مُّسْنَدِ

a) LA IV, 322⁷ has this v. with the following reading: تَعُدُّهُ عِدَادًا كَسَمَ الْكَيْةَ الْمُتَغَلِّدِ we should apparently read يَعُدُّهُ, which may be used in the sense of يُعَادُّهُ: or the reading may be يَعُدُّهُ or يُعَادُّهُ, either of them permissible variations for يُعَادُّهُ, which is inadmissible in verse. The verb تغلّد appears from LA to be a ἀπαξ λεγόμενον. (So also TA).

b) فح construed with a singular is strange: cf. ante, XXII, 26.

c) Abkar. Naṣr. وَلَمْ تُصْغِي (but both have لَا تَتَّقِي in next v.).

d) Abkar. Naṣr. اِنْجَلِيدُ, which has no suitable meaning.

e) Abkar. Naṣr. read تَوَدُّدٍ عَنْ تَوَدُّدِ رَأْيِهِ, which appears to have no sense.

f) Some error seems to lie hid in يَنْلُنِي. Naṣr. changes the مَحْقِدِ of Abkar. to مَحْتِدِ; but both words have the same meaning.

g) Şindid, a mountain in Tihāmah: Yūq. III, 420.

٨ بَرِمَتْ بَنُو أَسَدٍ كَمَا بَرِمَتْ بِيَصِصَتِهَا الْكَمَامَةُ
 ٩ جَعَلَتْ لَهَا عُودَيْنِ مِنْ نَسَمٍ وَآخَرَ مِنْ ثُمَامَةٍ
 ١٠ إِمَّا تَرَكْتَ تَرَكْتَ عَفْوًا أَوْ قَتَلْتَ فَلَا مَلَامَةَ
 ١١ أَتَيْتَ الْمَلِيكَ عَلَيْهِمْ وَهُمْ الْعَبِيدُ إِلَى الْقِيَامَةِ
 ١٢ ذَأَلُوا لِسَوِيكَ مِثْلَ مَا ذَلَّ الْأَشْيَقِرُ ذُو الْخِرَامَةِ

XXX.

١ لَبِنٌ دِمْنَةٌ أَقْوَتْ بِحَرَّةٍ صَرَعِدٍ
 ٢ لِعَدَّةٍ إِذْ كَانَتْ تُثِيبُ رِبُودَهَا
 ٣ وَإِذْ هِيَ حَرَزَاءُ الْمَدَامِيعِ طِفْلَةٌ
 ٤ لِرَاعِي يَبِ ثَبَتِ الْعَمَائِلِ بِالصُّحَى
 ٥ وَتَجَعَلَتْ فِي سِرْبِهَا نَصَبَ عَيْنِهَا

a) Maidani (Freyt.) I, 459 has vv. 8 and 9 as text. BQut. Adab, 70, Jah. Hayawan III, 31, Damiri I, 229, all read عَيُّوا بِأَمْرِهِمْ كَمَا عَيَّتْ آلَح.

b) BQut. Adab, Damiri, ll. cc., as text; Jah. misprints نَسَمٍ for شَمٍ.

c) BQut. Shi'r, Khiz. I, 160, Iqtidab 314, all as text.

d) See a different reading in Introduction, p. 4 ante.

XXX. Metre *Tawil*. This poem is taken from Abkariyus, *Nihayat al-'Arab fi Akhbar al-'Arab* (Beyrout 1865), pp. 114—115, who appears to have derived it from some recension of the *Jamharah* of which MSS do not exist in Europe (Geyer's statements on this subject in *Zwei Gedichte v. al-A'sa* I, p. 2, note, require correction). It was reprinted in the *Majma'i-l-Adab*, VI, 239, without any change. In Naṣr. 602—4 (where vv. 2—9 are omitted) many errors of the original have been set right, though some are still left. One verse, No. 6, is cited in the LA with 'Abid's name.

e) Abkar. Naṣr. أَمِنْ دِمْنَةٍ أَقْوَتْ بِحَرَّةٍ صَرَعِدٍ: the correction of the first two words shown in the text is certain: it is rendered necessary by v. 2 لِعَدَّةٍ. The *Harrah* or volcanic plain of Darghad (which appears still to bear that name: see Doughty's map) is very frequently mentioned in the old poetry: Yāq. II, 249; Bakrī 619—20, 'Amir Dīw. VIII, 6, XXIX, 3, etc.

f) Abkar. بِرُودَهَا.

g) Abkar. بِأَسْعَدٍ.

١٥ فَاصْبَحَ الرَّؤُوسُ وَالْقَيْعَانُ مُمْرِعَةً مِّنْ بَيْنِ مُرْتَفِقٍ فِيهِ ٥ وَمُنْطَاحِ
الْمُرْتَفِقِ مَا رَاكَ قَدْ حَبَسَهُ شَيْءٌ يَّرْتَفِقُ بِهِ. وَالْمُنْطَاحُ سَائِلٌ لَمْ يَكُنْ لَمْ مَا يَحْبِسُهُ نَفْسًا: وَمَكُنْ
مُرْتَفِقٌ فِيهِ وَمُنْطَاحٌ فِيهِ ٥

XXIX.

١ يَا عَيْنِ فَابْكِي مَا بَنِي أَسَدٍ فَهُمْ أَهْلُ النَّدَامَةِ
٢ أَهْلُ الْقَبَابِ الْخُمَرِ وَالْ نَعَمِ الْمَوْبِلِ وَالْمُدَامَةِ
٣ وَذَوِي الْحَيَادِ الْجُرَدِ وَالْ أَسَلِ الْمُثَقَّةِ الْمُقَامَةِ
٤ جَلًّا أَبَيْتَ اللَّعْنِ جَلًّا إِنَّ فِيمَا قُلْتَ آمَةً
٥ فِي كُلِّ وَإِ بَيْنَ ٥ يَثْرِبَ فَالْقُصُورِ إِلَى الْيَمَامَةِ
٦ تَطْرِبُ عَانٍ أَوْ صِيَا حُ مَحَرَّتِي أَوْ صَوْتُ هَامَةِ
٧ وَمَنْعَتَهُمْ نَجْدًا فَقَدْ حَلُّوا عَلَى وَجِلِ تِهَامَةِ

a) The print of Mukht. has مُنْطَاحٍ, but the word appears to be a participle, VII, from طَاحَ (ط or ط). This verso has been much discussed; see Lane 1127b, LA III, 352³ and 354⁵, and XI, 411²⁵; the alternatives for the last word are given in Lane as مُنْصَاحٍ and مِنْ طَاحِي: other variations are مُرْتَفِقٌ for مُرْتَفِقٍ (LA III 352) and مِنْهَا for فِيهِ (LA XI 411). LA III, 354 has another form of the first hemist.: وَأَمَسَتْ الْأَرْضُ وَالْقَيْعَانُ مُثْرِبَةً.

XXIX. Metro *Kāmil muraffal* (or *majzun*). This is a celebrated poem; the text is taken from Agh. VIII, 65, which has been copied in Naṣr. 598. BQut. 37 has vv. 1, 2, 4—6, 11; and verses are often cited elsewhere; see some quoted in the Introduction, p. 4, *ante*.

b) BQut. 37 يَا عَيْنِ مَا فَبْكِي.

c) Naṣr., MSS of Agh., الْمَوْبِلِ.

d) LA XIV 304²² and BQut. have مَبْلًا in both places for جَلًّا (and so *ante*, Introduction).

e) Yāq. IV 1008 يَثْرِبَ وَالْقُصُورِ. BQut. يَثْرِبَ وَالْقُصُورِ.

f) BQut. عَانٍ يُسَاقُ بِهِ وَصَوْتُ مُحَرَّتٍ. In Yāq. *l. c.* the verse is differently given: عَانٍ يُسَاقُ بِهِ وَصَوْتُ مُحَرَّتٍ. وَرَقًا قَمَةً.

فَمَنْ يَنْجُوهُ كَمَنْ يَمُوتُ ۖ وَالْمُسْتَكِنُ كَمَنْ يَمُوتُ بِقِرَاجٍ
 مَحْوٍ مَا يُرْتَعُ مِنَ الْأَرْضِ ۖ وَالْمُخِيلُ مُتَقَرُّ الْمَاءِ ۖ وَالْقِرَاجُ أَرْضٌ مُسْتَوِيَةٌ طَائِرَةٌ ۖ وَالْمُسْتَكِنُ الَّذِي
 فِي سِدِّهِ

١. كَانَ زَيْفَةً لَمَّا عَلَا شَطْبًا ۖ أَثْرَابُ أَبْلَقٍ يَنْفِي الْخَيْلَ رَمَاحٍ
 ۖ مِمَّنْ هُمُ يَصْرَعُونَ: سَمَ يَنْشَفُ نَدَى الْبَرْقِ يَنْكَشِفُ الْأَبْلَقُ عَنْ أَرْضِهِ ۖ
 ١٠. فَاتَّخِمْ أَغْلَاهُ ثُمَّ ارْتَجِ أَسْفَلَهُ ۖ وَصَاقَ دَرْعًا بِكَمَلِ الْمَاءِ مُنْصَاحٍ
 ۖ سَمَ صَوْرٌ وَصَوْرٌ نَدَجَةٌ ۖ وَيُرْوَى فَتَحَ أَغْلَاهُ ۖ وَمُنْصَاحٌ مُنْشَفٌ بِأَمَاءٍ: وَيُقَالُ انْصَاحَ الْبَرْقِ إِذَا انْصَدَعَ
 وَلَمَّا انْصَدَعَ

١١. كَانَمَا تَيْنَ أَغْلَاهُ وَالْمَسْفَلِ ۖ رَيْطٌ مُنْشَرَّةٌ أَوْ صَوْءٌ مُصْبَاحٍ
 ١٢. كَانُ مِمَّ عَشَارًا جِلَّةً شُرْفًا ۖ شُعْنًا لَهَا مِيمٌ قَدْ هَمَّتْ بِإِرْشَاحٍ
 ۖ تَعْنِي تَوَيُّعًا عَلَى عَشْرِ أَسْبُورٍ مِنْ حَمَلِيَا ۖ وَتَجِلَّةٌ تَمَسَّانُ مِنَ الْإِبِلِ ۖ وَالشُّرْفُ الْكِبَارُ مِنْهَا ۖ وَاللَّهَامِيمُ
 ۖ يُقَالُ ارْشَحْتُ لَمَّةً إِذَا سَمَدَ فَيْصِلِيَا وَتَوَيُّعٌ وَصَوْرٌ فَصِيلٌ رَاشِحٌ: وَأَمَّا ذِكْرُهَا بِذَلِكَ لِأَنَّهَا تَحِيَّشُ ۖ
 ١٣. لُبْعًا حَفَاجِرُهَا هَذَا مَشَافِرُهَا ۖ تَرْسِيمٌ أَوْلَادَهَا فِي قَرْقَرٍ صَاحِي
 ۖ يُرْوَى: تَرْسَمِي مُنْطَلَبٌ فِي صَاحِصٍ [نَدَحِي] * ۖ وَتَرْسِيمٌ تَرْعَى ۖ وَصَاحٍ بَارِزٌ ۖ
 ١٤. عَمَّتْ جُنُوبٌ بِأَوْلَادِهِ وَمَالَ يَدِ ۖ أَعْجَازُ مَنْ يَسْمَحُ الْمَاءَ دَلَّاحٍ

a) LA III, 396¹⁸ ('Abīd) كَمَنْ يَبْعُوتُهُ; Agh. X, 7, transposes بِمَحْفِلِهِ and يَنْجُوهُ in the first hemist.; Yāq. reads كَمَنْ يَبْعُوتُهُ. This verse appears to be out of place; see translation.

b) Mukht. عَلَا; but Khiz. I, 76, Bakrī 811¹⁵, Yāq. all with عَلَا, which seems to be the right reading; cf. عَلَا قَطْنًا in I. Q. Mu'all. 74. Mount Shaṭīb is said by Bakrī to be in the country of Tamīm; but it occurs in 'Abīd's poetry (ante, XIV, 4), and that of Bisr b. Abi Khazim (Yāq. III, 289⁵) and Imra' al-Qais (XXV, 1), which points to the territory of Asad rather than Tamīm.

c) Fa'iq I, 225, with فَتَّحَ.

d) Agh. X, 71, as text.

e) Cited Labīd Diw., Khālidī p. 87¹, with يَبِصًا for شُعْنًا.

f) Yāq. IV, 49¹ تَرْجِي مَرَّعِيهَا ('Abīd).

١٧ مُسْرِعَاتٍ كَأَنَّهُنَّ ضِرَاءُ سَمِعَتْ صَوْتَ هَاتِفٍ كَلَابِ
١٨ لَاحِقَاتِ الْبُطُونِ يَصْهَلْنَ فَخْرًا قَدْ حَوَيْنَ النَّهَابَ بَعْدَ النَّهَابِ

XXVIII.

١ هَبَّتْ تَلُومٌ وَلَيْسَتْ سَاعَةَ اللَّاحِى هَلَّا أَنْتَظَرْتُ بِهِذَا النَّوْمُ إِنْ صَبَّاحِ
٢ قَاتَلَهَا اللَّهُ قَلْحَانِي وَقَدْ عَلِمْتُ أَنْ لِنَفْسِي إِنْ سَادَى وَإِصْلَاحِ
٣ كَانَ الشَّبَابُ ^a يُلْهِينَا وَيُعْجِبُنَا فَمَا وَهَبْنَا وَلَا بَعْنَا بِأَرْبَاحِ
٤ ^b إِنْ أَشْرَبَ الْخَمَرُ أَوْ ^c أَرْزَأَ لَهَا ثَمْنَا فَلَا مَحَالَةَ يَوْمًا أَنَّنِي صَاحِ
٥ وَلَا مَحَالَةَ مِنْ قَبْرِ بِمُكْنِيَّةٍ ^d وَكَفْنِ كَسْرَةِ الثَّوْرِ وَمَصَاحِ
مَكْنِيَّةٌ مَا أَنْعَظَ مِنَ الْوَادِي. كَسْرَةُ الثَّوْرِ فِي بَيَاضِهِ: وَصَاحُ أَبْيَضٍ يَتَوَضَّعُ يَلْتَمَعُ ه
٦ يَا مَنْ لَبَّرَني أَيْبَتُ اللَّيْلِ أَرْقُبُهُ مِنْ عَارِضِ كَبَبِيَّاسِ الصُّبْحِ لَمَّاحِ
٧ دَانٍ مُسِيفٍ فُبَوَيْقِ الْأَرْضِ هَيْدُبُهُ يَكَادُ يَدْفَعُهُ مَنْ قَامَ بِالرَّاحِ
مُسِيفٌ شَدِيدُ الدَّنْوِ مِنَ الْأَرْضِ. وَهَيْدُبُهُ مَا تَدَلَّى مِنْهُ ه

XXVIII. *Metro Basit*. This poem is printed as contained in the *Mukhtarat*, pp. 100—101; it is variously attributed to 'Abd and to Aus b. Hajar of Tamim: according to Agh. X, 5, the latter was al-Aṣma's opinion and that of some of the scholars of al-Kufah, while others ascribed it to 'Abd; for a discussion of the question see notes to the translation. The poem is celebrated, and vv. 7 and 8 occur in a great number of citations; it has been printed in Geyer, *Diw. of Aus* (pp. 3—4 Arabic text, pp. 27—31 translation); reference should be made to that work for a list of the places where verses of it are found. To this list may now be added the *Risalat al-Ghufran* of Abu-l-'Ala' al-Ma'arri, pp. 66—67 (ed. Cairo, 1907).

a) Mukht. wrongly يُلْهِينَا.

b) Mukht. wrongly أَنْ.

c) Agh. X, 5 أَعْلَى بِنَا.

d) LA X, 219¹⁷, and Geyer, Aus: أَوْ فِي مَلْبَعِ كَظْمِ الثَّرَسِ وَصَاحِ.

e) Agh. X, 5 has instead: لِمُسْتَكِفٍ بَعِيدِ النَّوْمِ لَوَاحِ

Geyer gives both this and our v. 6: both do not seem to be required. Yāq. III, 289 has vv.

6, 7, 9, 8, with 'Abd's name; in v. 6 Yāq. reads كَبُصِي for كَبَبِيَّاسِ, and so Geyer.

٣ فَتَرَاوَحْنَهَا وَكُذُّ مُلَيْقٍ دَائِمِ الرَّغْدِ مُرْجَحِنِ السَّكَّابِ

مرجحن نعل: يفل أرجحن إذا اعتز: وأرجحن الشراب ارتفع ٥

٤ أَوْحَشَتْ بَعْدَ ضَمَرٍ كَالسَّعَالِي ٥ مِنْ بَنَاتِ الْوَجِيهِ أَوْ حَلَّابِ

٦ وَفَرَّاحٍ وَنَسْرَجٍ وَخُلُولِ ٧ وَرَعَائِبِ كَالدُّمَى وَقَبَابِ

٨ الرَّمِيهِ بِرِيسَةِ السَّمَلَةِ: وَتَرْغِيْبَةِ الْفَتَعَةِ مِنَ الشَّامِ ٥

٩ وَكُھُولِ ذَرَى نَدَى وَخُلُومِ ١٠ وَشَبَابِ أَنْجَادِ غُلْبِ الرِّقَابِ

١١ هَتَمِ الشُّوقِ لِي مَعَارِفِ مِنْهَا ١٢ حِينَ حَلَّ الْمَشِيبُ دَارَ الشَّبَابِ

١٣ أَوْطَنَهَا عَفْرُ الطِّبَاءِ وَكَانَتْ ١٤ قَبْلُ أَوْطَانِ بُدْنِ أَتْرَابِ

١٥ خُرْدٍ بَيْنَهُنَّ خَوْدٌ سَبْتَنِي ١٦ وَهَيَّجَتْ أَطْرَابِي

١٧ حَرِيَّةٌ حَرِيْدٌ خِفَةٌ وَجَمْعُ خَوْدٍ: وَالْخَرِيْدَةُ الْوَلْوِيَّةُ ٥ يُنْقَبُ: يَقَالُ لِكُلِّ عَذْرَاءٍ خَرِيْدَةٌ. وَالْخَوْدُ الْمَرْأَةُ

تسعة ٥

١٨ صَعْدَةٌ مَا عَلَا الْحَقِيْقَةُ مِنْهَا ١٩ وَكَثِيبٌ مَّا كَانَ تَحْتَ الْحَقَابِ

٢٠ يعل [ث] ضولقة دُرْمَج. والكثيب الرمل المجتبع شبه عَجَزَهَا بِهِ ٥

٢١ إِنَّمَا إِنَّمَا خُلِقْنَا زُؤُوسًا ٢٢ مِّنْ يُسَوِّى الرُّؤُوسَ بِالْأَذْنَابِ

٢٣ لَا نَبْقَى بِالْأَحْسَابِ مَالًا وَلَكِنْ ٢٤ نَجْعَلُ الْمَالَ جُنَّةَ الْأَحْسَابِ

٢٥ ذِي خِدَامٍ وَطَعْنِنَا بِالْحِرَابِ ٢٦ وَنَضُدُ الْأَعْدَاءَ عَنَّا بِضَرْبِ

الْحِدَامِ وَنَحْلُمُ الْفُتُوحَ وَنُفِيْقَ مَخْدَمٍ قَاتِلِ ٥

٢٧ وَإِذَا الْخَيْلُ شَمَرَتْ فِي سَنَا الْحَرِّ ٢٨ بِ وَصَارَ الْغُبَارُ فَوْقَ الدَّوَابِ

٢٩ وَاسْتَجَارَتْ بِنَا الْخَيُْولُ عَجَالًا ٣٠ مُثْقَلَاتِ الْمُتَوَرِّينِ وَالْأَصْلَابِ

٣١ فِي شِمَاطِيطٍ غَارَةٍ أَشْرَابِ ٣٢ فِي شِمَاطِيطٍ غَارَةٍ أَشْرَابِ

٣٣ تَمْلِيْقَةُ الْفَرَسِ: حَاتُ الْخَيْلِ شِمَاطِيطٌ. وَالسَّرِبُ وَالسَّرِيَّةُ الْجَمَاعَةُ مِنَ الْقَطَا وَالطِّبَاءِ وَالشَّاءِ وَالنِّسَاءِ:

٣٤ وَيَقَالُ سَرِيَّةٌ مِنَ الْخَيْلِ ٥

a) Al-Wajih and Hallab, names of celebrated stallions: the former belonged to Ghani, the latter to Taghlib; for the former see Tufail I, 22, for the latter LA I, 324²⁻³.

b) The long protasis vv. 14—18 has no apodosis; probably a verse (or verses) containing it has (or have) fallen out.

الْمَرْهَفُ السِّيفُ الْمُحَدَّدُ. وَالنَّاهِلُ الْعُتْشَانُ ٥

١٥ وَجَمَعَ عَسَانَ لَقِيْنَاهُمْ بِجَحْمَلٍ قَسَطْنَاهُ ذَائِلُ
الْقَسَطُ الْغُبَارُ. وَالذَائِلُ الطَّوِيلُ الذَّيْلُ لَا يَنْقُضُ ٥

١٩ قَوْمِي بَنُو دُوْدَانَ ٦ أَهْلُ النَّهْيِ
لِلْحَائِلِ الَّتِي لَقِيَ عَلَيْهَا حَوْلٌ وَلَمْ تَحْمِلْ وَجَمْعِيَا حَوْلٌ. وَأَفْطَحَتْ اذْنَهُ إِذَا تَحْمَلُ ٥

١٧ كَمْ فِيهِمْ مِنْ سَيِّدٍ أَيْدٍ ذِي نَفَحَاتٍ قَائِلٌ فَاعِلٌ

١٨ مَنْ قَوْلُهُ قَوْلٌ وَمَنْ فِعْلُهُ فِعْلٌ وَمَنْ نَائِلُهُ نَائِلٌ

١٩ الْقَائِلُ الْقَوْلُ الَّذِي مِثْلُهُ ١٧ يَنْبُتُ مِنْهُ الْبَلَدُ الْمَاجِلُ ١٩

٢٠ لَا يَحْزِرُ السَّائِلَ إِنْ جَاءَهُ وَلَا يُعَقِّي سَيِّبَهُ الْعَاذِلُ ٢٠

٢١ لَا يُعَقِّي سَيِّبَهُ لَا يَحْبِسُهُ: يَقَالُ عَقَاهُ وَاعْتَقَاهُ حَبَسَهُ. وَيُرْوَى يُعَقِّي بِمَحْوٍ ٢١

٢١ وَالطَّاعِنُ الطَّعْنَةُ يَوْمَ الْوَعَى يَذْهَبُ مِنْهَا الْبَطْلُ الْمَبَاسِلُ ٢١

XXVII.

١ لِمَنِ ١٧ الدَّارُ أَقْفَرَتْ ١٨ بِالْجَنَابِ غَيْرَ نُوِيٍّ وَدِمْنَةٍ كَالْكِتَابِ

٢ غَيْرَتَهَا الصَّبَا وَنَفْخُ جَنُوبٍ وَشَمَالٍ تَذُرُّ دُقَاقَ الثُّرَابِ

a) Omitted in Naṣr.

b) Naṣr. أَهْلُ النَّهْيِ, Iqtidāb 361, أَهْلُ النَّهْيِ.

c) Naṣr. اُنْحَمِلْ.

d) Naṣr. يَمْرُغُ.

e) Mukht. text has يُعَقِّي with ف, and so in scholion عَقَاهُ and اَعْتَقَاهُ; but the last words of the scholion show that ق should be read throughout.

f) BQut. Adab and Iqtidāb read the second homist. يَنْبُتُ مِنْهُ الْأَسَدُ النَّاهِلُ; and with this reading the v. is also attributed to an-Nabighah: see Frag. 45 (Ahlw. p. 174), where يُعَدُّ مِنْهَا for يَنْبُتُ مِنْهُ.

XXVII. Metre *Khafif*. Poem in Mukht, 105–6; so far citations have not been found elsewhere.

g) Mukht. incorrectly نَدِيرٌ.

h) Mukht. اَلْجَنَابِ; see Yaḡut II, 120, and Bakrī 248.

أَقَوْتُ خَلَّتْ ٥

٩ وَرُبَّمَا خَلَّتْ سُلَيْمَى بِهَا كَأَنَّهَا غَطْبُولَةٌ خَاذِلُ

عَصِيْبَةُ النَّسَبِ لَعَلَّهَا لَحِقَتْ رُحْمَتُهَا. وَالْخَاذِلُ الَّذِي تَخَذُلُ الطَّبَاءُ لَا تَرَى مَعَهَا وَتُقِيمُ عَلَى وَلَدِهَا ٥

١٠ لَوْلَا نُسَيْبُكَ جُمَالِيَّةٌ أَدَمَاءُ دَامَ خُفُّهَا بَارِزُ

الْحِمْلُ لَمْ يَكُنْ فِي عِظَمِ خَلْقِهَا. تَنْسِيكَ تَنْسِيكَ عَذَا النَّهْوِ ٥

١١ حَرْفٌ كَانَ الرَّحْلُ مِنْهَا عَلَى ذِي عَانَةٍ مَرْتَعُهُ عَاقِلُ

لَعَرَفَ نَصْرَهُ مِنَ الْإِبِلِ. عَرِ ذِي عَانَةٍ أَيْ عَلَى حِمَارٍ مَعَ قِطْعَةٍ مِنَ الْأُتُنِ. وَعَاقِلٌ أَرْضٌ ٥

١٢ يَا أَيُّهَا السَّائِلُ عَنْ مَجْدِنَا إِنَّكَ عَنْ مَسْعَاتِنَا جَاهِلُ

رَدِّ مَسْعَاتِنَا فَدَخَلَ عَنْ مَدَنِ الْبَدَاءِ: وَمَسْعَاتِنَا نَعْلَمُ وَنَضْلِمُ ٥

١٣ إِنْ كُنْتَ لَمْ تَأْتِكَ أَيَّامُنَا فَاسْأَلْ نَنْبَأَ أَيُّهَا السَّائِلُ

١٤ سَائِلُ يَنَا خُجْرًا وَأَجْنَادُهُ يَوْمَ تَوَلَّى جَمْعُهُ الْجَافِلُ

جَعَلَ الْبَارِبَ الْمَذْمُورَ ٥

١٥ يَوْمَ أَتَى سَعْدًا عَلَى مَاقِطٍ وَجَاوَلَتْ مِنْ خَلْفِهِ كَاهِلُ

مَقِطٌ وَنَارِي مَضِيْقُ الْحَرْبِ. سَعْدُ بْنُ ثَعْلَبَةَ بْنِ كَاهِلِ بْنِ أَسَدَ بْنِ خَزِيمَةَ رَهْطُ الْكُتَيْبِ ٥

١٦ فَأَوْرَدُوا سَرَبًا لَهْ دُبْلَا كَأَنَّهُنَّ اللَّهَبُ الشَّاعِلُ

لَقَدْ لَقْنَا تَيْبَسَ ٥

١٧ وَغَامِرًا أَنْ كَيْفَ يَعْلُوهُمْ إِذِ الْتَقَيْنَا الْمَرْهَفُ النَّاهِلُ

a) Cited Ya'q. (l.c.) with second hemist. thus: إِنَّكَ مُسْتَعْبَى بِنَا جَاعِلُ; but the second and third words are editorial conjectures; the MS had مُسْتَعْبَى (corruptly).

b) Ya'q. لَمْ تَسْمَعْ بِكُنَّا قَبْلَ الْيَوْمِ; Naṣr. إِنْ كُنْتَ لَمْ تَأْتِكَ أَنْبَاؤُنَا وَاسْأَلْ يَنَا يَا أَيُّهَا السَّائِلُ.

c) Ya'q., Naṣr. غَدَاةَ الْوَعَى.

d) Ya'q., Naṣr. الْحَافِلُ.

e) Ya'q., Naṣr. لَقْنَا سَعْدًا.

f) Ya'q., Naṣr. وَجَاوَلَتْ.

g) Ya'q. سَرَبًا; for the metaphor cf. Zuhair, Mu'all. 36.

h) Mukht. has إِذَا: «Ich vermuthe, dass hier إِذَا zu lesen, da es sich wahrscheinlich nur um ein Treffen handelt, dasselbe, das auch II, 19, VII, 10f. und XVII, 10 gemeint ist» (Nöldeke).

i) Naṣr. النَّائِلُ.

١١ a قَدْ أَتَزَكُ الْقِرْنَ مُصْفَرًا أَنَامِلُهُ كَانَ أَثْوَابُهُ مُهَجَّتْ بِفِرْصَادٍ

أراد كأنما مُتَّجَّ عليها فِرْصَادٌ لأنها مُخَضَّبَةٌ بِالدماء. وَمُصْفَرًا أَنَامِلُهُ: يَقُولُ طَعْنَتْهُ فَتَرَفَ حَتَّى اصْفَرَّتْ.

وَالْفِرْصَادُ الثُّوْتُ وَهُوَ أَفْصَحُ مِنَ الثُّوْتِ ۞

١٢ b أَوْجَرَتْهُ وَنَوَاصِي الْخَيْلِ شَاحِبَةً سَمَرَاءَ عَامِلِهَا مِنْ خَلْفِهِ بَادِي

الْعَامِلُ أَشْقَلُ مِنَ السِّنَانِ بِذِرَاعٍ أَوْ شِبْرٍ حَيْثُ يُعْقَدُ الْوَلَاءُ ۞

XXVI.

١ أَمِنْ رُسُومٍ نَائِيهَا نَاجِدٌ وَمِنْ دِيَارٍ دَمْعُكَ الْهَامِدُ

٢ أَجَالَتْ الرِّيحُ بِهَا دَيْلَهَا عَامًا وَجَوْنٌ مُسْبِلٌ هَاطِدُ

أَجَالَتْ جَرَّتْ. وَالْجَوْنُ يَعْنِي السَّحَابَ. وَالْمُسْبِلُ الدَّانِي مِنَ الْأَرْضِ: يَقَالُ اسْبَلَّ الْحَرْبُ لِلْمَعْرِ

إِذَا لَزِمَ الْأَرْضَ ۞

٣ ظَلْتُ بِهَا كَأَنِّي شَارِبٌ صَهْبَاءَ مِمَّا عَتَقْتُ بَابِلُ

ظَلْتُ مَكَثْتُ نَهَارِي ۞

٤ بَلْ مَا بُكَاءُ الشَّيْخِ فِي دِمْنَةٍ وَقَدْ عَلَاهُ الْوَضَحُ الشَّامِلُ

الْوَضَحُ الشَّيْبُ وَكُلُّ أَبْيَضٍ وَضَحٌ ۞

٥ أَتَوْتُ مِنَ اللَّائِي هُمْ أَهْلُهَا فَمَا بِهَا إِذْ طَعَنُوا آمِلُ

a) Cited LA IV, 346¹; first hemistich in Lane 2491a.

b) Wanting in Khiz.; SSM مُعَلِّمَةٌ for شَاحِبَةٌ. The final verse in Khiz., Agh., Naṣr. is as follows:

الْخَيْرُ يَبْقَى وَلَوْ طَالَ الزَّمَانُ بِهِ وَالشَّرُّ أَخْبَثُ مَا أَوْعَيْتَ مِنْ زَادٍ

This verse also occurs in Agh. XIX, 86, and Jam. Introd. 22, in connection with an apocryphal story about 'Abd and a snake, related by Ibn al-Kalbi; it is quoted 'Umdah I, 191, and in many other places.

XXVI. Metre *Sari'*. Poem printed from Mukht. 94—96, whence the scholia are taken. Vv. 9—21 are in Naṣr., 604; vv. 9—13 in Ya'qubi, History, I, 249; *Iqtidab* (commentary on BQut. *Adab al-Kuttub*), p. 361, has vv. 16—18 and 21. The poem is intimately connected with Imra' al-Qais's poem No. 51 (Ahlw. p. 151), which is perhaps an answer to it.

c) I have not found this phrase in the Lexx.: perhaps there is some mistake.

٣ * يَكْلِفُونَ سُرَاهَا كُلَّ يَغْمَلَةٍ * مِثْلَ الْمَهَا إِذَا مَا أَحْتَتَهَا الْكَادِي

تعمله القوم على العمل في سرها. والمهال البقرة. ويروى * يَكْلِفُونَ فَلَا مَا كُلَّ نَاجِيَةٍ * مِثْلَ الْفَنِيقِ ٥

٤ * أُنْلِعَ أَنَا كِرْبَ عَيْنِي * وَأُسْرَتُهُ * قَوْلًا سَيَذْهَبُ غَوْرًا بَعْدَ إِنْجَادِ

لو لم يبرح من حذرت من عمرو بن حنجر آكل المرار. والغور ما تظلمن من الأرض والنجد ما ارتفع

بما فيه إن عمرو بهمه ونجدعا: وأنجد الرجل أخذ إلى نجد ٥

٥ * بِمَا غَمَرُوا مَا رَاحَ مِنْ قَوْمٍ وَلَا أَنْكَرُوا * إِلَّا وَلِلْمَوْتِ فِي آثَارِهِمْ حَادِي

٦ * بَيْنَ زَانَتْ بِوَادٍ حَيَّةَ ذَكَرًا * فَأَمْسِ وَدَعْنِي أُمَارِسَ حَيَّةَ الْوَادِي

٧ * لَاغْرِفْنَكَ بَعْدَ الْمَوْتِ تَنْدُبُنِي * وَفِي حَيَاتِي مَا زَوَّدَتْنِي زَادِي

٨ * إِنْ أَمَامَكَ يَوْمًا أَنْتَ مُدْرِكُهُ * لَا حَاضِرٌ مُفْلِتٌ مِنْهُ وَلَا بَادِي

٩ * فَانْظُرْ إِلَى رَفِيءٍ مُلْكٍ أَنْتَ قَارِكُهُ * هَلْ تُرْسِينَ أَوْأَخِيهِ بِأَوْتَانِ ١٥

١٠ * لَمْ يَكُنْ مُلْكٌ حَذَّ مُلْكٍ. وَتُرْسِينَ تَنْبِتَنَ ٥

١٠ * اذْهَبْ إِلَيْكَ فَإِنِّي مِنْ بَنِي أَسَدٍ * أَهْلُ الْقَبَابِ وَأَهْلُ الْجُرْدِ وَالنَّادِي

أهل مكة زجر. إنما ذكر النادى لأن لهم سادات يجتمعون فيه: ولا للقوم نادٍ إلا ولهم سيّد:

وهم النخيلة ٥

a) Khiz. هَاجِرَةً; SSM. *id.*, with يَكْلِفُونَ أَلْفَا فِي كُلِّ هَاجِرَةٍ.

b) Jam. فَلَا مَا. c) Khiz. مِثْلَ الْفَنِيقِ إِذَا مَا حَتَّه; SSM. *id.*, with أَحْتَتَهَا.

d) Jam. حَتَّهَا. e) Khiz., Agh. وَأَخَوْتِهِ.

f) Vv. 5 and 6 are wanting in the other versions.

g) Mukht. and Khiz. have لَا أَعْرِفْنَكَ; but BQut. 145¹¹, Agh., Jam., SSM all as text.

h) BQut., Khiz., Jam. بَعْدَ الْيَوْمِ.

i) Not in Khiz. or SSM; Agh., Naṣr., as text; Jam. أَمَّا حَمَامٌ. In place of v. 8 Khiz. and SSM have the following v.:

فَإِنْ خَيْتَ فَلَا أَحْسِبُكَ فِي بَلَدِي وَإِنْ مَرَضْتُ فَلَا أَحْسِبُكَ عَوَادِي

In Ham. 637⁶ this verse is quoted, with 'Abd's name, as follows:

فَإِنْ فَمِلْتُ فَلَا تَرْكَبُ لِيَنْتَارَ بِي وَإِنْ مَرَضْتُ فَلَا تَحْسِبُكَ عَوَادِي

j) Khiz., Agh. (Naṣr.) ظَلَّ مُلْكٍ.

k) Khiz. الْمَاجِدِ; SSM, Jāhīdī Hayawān V, 143, الْجُرْدِ; Howell, Gram. I, 669, النخل.

APPENDIX

ODES ATTRIBUTED TO 'ABĪD IN THE *MUKHTARĀT* OF HIBAT-ALLĀH,
THE *AGHĀNĪ*, AND ELSEWHERE.*

XXV.

١ طَافَ الْخَيَالُ عَلَيْنَا أَيْلَةَ الْوَادِي ا لِّلِ أَسْمَاءِ لَمْ يُلِمِّمْ ^b لِمِيعَادِ
إِى التَّقِينَا عَلَى غَيْرِ مِيعَادِ
٢ أَنَّى أَهْتَدَيْتِ ^c لِرُكْبِ طَالٍ ^d سَيْرُهُمْ فِى سَبَسٍ بَيْنَ دَكْدَاكِ وَأَعْقَادِ
وَبِرْوَى: طَالٌ لَّيْلُهُمْ. وَالسَّبَسُ مَا اسْتَوَى مِنَ الْأَرْضِ. وَالدَّكْدَاكِ السُّيُونَةُ. وَالْأَعْقَادُ رِمَالٌ مُتَرَاكِمَةٌ
وَاحِدُهَا عَقْدٌ

*) In our MS there is a *lacuna*, as indicated in the text, between Odes X and XI, which covers at least one leaf, and probably more; and it is likely that some of the poems contained in this Appendix, if not all, may originally have formed part of the *Diwān*. There is good authority for attributing most of them to 'Abīd, and some are celebrated.

XXV. *Metro Basīf*. This poem is printed as contained in the *Mukhtarāt*, pp. 99—100; the scholia are those of Hibatallah. In the *Khiz.*, IV, 500—1, another version is given, consisting of vv. 1—3, 10, 11, 7, an additional verse, 9, and a final verse; and it is said that the poem occurs in the *Aṣma'iyāt*. It is not, however, in that collection as printed by Ahlwardt from the Vienna MS, nor in Mr. Krenkow's MS of Selections from the *Mufaḍḍaliyyāt* and *Aṣma'iyāt*. Agh. XIX, 80, has vv. 1, 2, 10, 4, 7, 8, 9, and the final v. of *Khiz.*, and on the same page a variant of v. 7 is given separately. Naṣr. 597 has the same vv. as Agh. The *Sharḥ Shawāhid al-Mughnī*, p. 169, has vv. 1—3, 4, addl. v. of *Khiz.*, 7, 10, 11, 12. The *Jamharah*, in Introduction p. 17, has vv. 1—4, 7, 8, and the poem is referred to as well-known and the work of 'Abīd. Other vv. are cited elsewhere.

a) *Khiz.*, SSM., مِّنْ آلٍ سَلَمَى وَتَمَّ; Agh. (Naṣr.), مِّنْ آلٍ عَمَّرُوا وَتَمَّ; Jam. مِّنْ آلٍ سَلَمَى وَتَمَّ.

b) *Khiz.*, Jam. يَمِيعَادِ.

c) Jam. إِنْى مَّ، صَالٌ لَّيْلُهُمْ.

d) *Khiz.*, SSM. لَّيْلُهُمْ.

حال من ساء حاله اذا التفتت كذا
حان سبها في كل احيه حيل
لم وجرت واصبحت ما يدي لم تحمى الفل بعد الموت واصلاح
اشرب الثلاثة تحمى الجار ابدله حتى اصير زميها تحت السواح
بعد الله اوستد حبه في قفرو مظلمة الا زجلو مصلاح
او صر في رونه في راس زانية او في قرار من الارض في رواج
كم مر لثا مثل غصن التبان في كرم محض الضربة صلت الجرواح
فارقته غير قل في واه له بالقال اصبح في ملحودة صباح
هل نحن الا كالجساد لم يرها تحت الشرايين وارواح كاذواح

سمر سمر سعد بن البرص تحمى الله وحمونه
وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

على وجه الشوك ذو ونشور سحر لا حمر السرد الذ لا
 له عوط الخ كسب نقي ولسر بالتكر من حـ
 واكرم والذند واصون عري واكره ان عر من الـ
 اذا ما كنت كما ما حيل لا سو ولا للمطاع ذا عـ
 نراد المواب من عفات وعند الباب انقل من رـ
 نط المواب منط وقال هل لي وهل للبلب من حـ
 بوسط ان يراط له عذو وعذوة من الطير او منـ
 اذا ما كان عري عند بطن فاين من اسب به مـ
 فان خفت لجوع البطن حيا فد والله حيا بالـ
 وقال عبيد بن الاوص سما

يا صاح مهلا اقل العذل يا صاح ولا تكوثر يا الله الملاح
 جاليت بالله ان الله ذو بغير من شأود وغفوق وتضفاح
 من الطوف في الى ما لست املكه مما بد لي ساع الخطة طاح
 ولا اجالس صبا حيا احادته حذر العوف فما جدي نصباح
 اذا التفتو فادارتها اكنتم صوف تذاذ باحواس واقتراح
 لي لحي الجفول الشكر شيمته واتق ذالما والعلوم بالراح
 ولا يقدري في ما عشت ذو وحقب بذكر التمليل جوا حفيرواح
 او مكره من عتا والخيل سلحة كانها ما يحق بود بوارده
 ومعه مقفر الاعلام بمجرد بار الناهل حرب الفراع منساح
 لبحره بعلمه اذ مذكوة كالعبر بواراة الضيفين منراج
 وقد سخط مثا الريم السدة رود الشهاب كفا باذ ان او طاح
 ترفي الصجير اذا يشتهوا وتخصر في العشب حين يظيب للمراح

إذا لم يجدكم أحد منكم فليكن منكم من لا يسعون في
والعاري حوا الطرب والعماء برانهم ان الثابت لا هو والعمى ط
والعالي والفضل لا بعداد كمينهم وما القول لم خاب ولا يخط
والعاليكوا معشر من هم بموهمهم واكرم الناس مكرم والاحد
مروا القبا وسوا العبدان عفووا اذا ضاع من العساو معشر ط
رجع اذا حصر المادي حلوه هم وفيهم الزحف والخفي ولا يخط
والشرفه معلولا صوارها يوم الفناء والاد بالندى لا يخط
لا يحسبون عماما ولا هم اذا اذاني في اطينهم مسعر فبرط
وقال عبيد بن الاصر

ادنت لظهور في نقاص ثلاثي مملاة عمام
الواقح دلم بالما معشر يتع الماء من خال الخبيث
حجاب ذات المعشر مكفتر روح الارض كثر اذا افت
تلق ما استوى طمعا فاما كمالا تحيلا دور تشفق
كامل مظلم الخرات داج فيهم او كرمه في بيوتهم
فان تفسر الانوار فيه اذا ما انكل عنهم هو طمام
وكاح يمانه شمس واعجاب برين صبايح الجور الفلام
من الشعراء من النجوم كنيسة بخور الشعرا و خاصوا مقاص
لسان العريق والقوافي وبلا شعار مهر في العوا
من الجوب الذي في لبح بحر جريد السنج في الحج العمام
انما اذا ضل لا يحسنه ويص في المكر وفي العبد
تلاو في العدا من ملاو صاب له ملاو واخر بالاس
اذا قصت عليه الشف حبة انما يصححها الى انفس
وباص ولا من ملص ملاو ويخون البحر اسود وملاو

الاول والاسبقه مناسر المسامحة ولاز صبر بها في المسامحة ما من احد من
الارواح في هذا كذا وكذا

جاوزتها بعنادة مزكية كقلا، العيز مما — ووه
وقت العبيد بن الابوص

فان الخليل الاول شاوكت به اذ شخطوا في العدو وح منها العناير اعيت
تاكوا الرجات لمه في لم نزل له لا بدوح ون تلاق الله القيرط
هل الكسالي والايام راجعة ايام نحن وسلم حمر حمر
اذ كلنا ومق راض بصلحية لا يسع له الا بالعيس معسك
والتمثل مجتبع ولعنا فله قدم والاهز منه على الخيف والقبوط
عنه في يهتر يوم حرج فاع من رمق والصلح فذالك الاحراج والعبط
والعسر مدبره يهوي باركتها كانه نعام بعمر مع
فدركت ما جزع عن شيا يلزم في ستنسب معر حمره العيب
بواهن عربا في مواليه اذ اضم لانسوا الامات والسر طيف
وتصح الحرف حمر في منا هيلنا والظرف قد صر عن ورها القوط
وعرا ما مني الاطواسعده وقد شاذ فبوا عرج الا وتاد او قوط
روضا القوط محبوب الصدور من حمر والحق ما اجازوا الاد والوهط
لحما حمر ومعه بها صمقة سكر الخلائق حماري الحمر فقط
مستمر خلق سر الله مشق وادور معد من قليل فصط
لحلاف العول منها كل ناحيه بعد الحمر بار قال ولبسك
فطالت اتبعهم عسا على كروب انما بارك عوف ما به اناه
وكل مجتبع لا بد مغير وكل في عمو يوما السعك
وهسه كالجود القاب من اسد الهند في عمن نوح ولا سحق
بيض به البيل سعي الخيل حماري ونوع الارض حماري

١٩ كَمْ مِمنَ قَتَلِي غُضِي البَانُ فِي كَرَمِ
 ٢٠ فَاَرَقْنَاهُ غَيْرَ قَالٍ لِي وَلَسْتُ لَهُ
 ٢١ عَدُوٌّ نَحْنُ إِلَّا كَأَجْسَادٍ تَمُرُّ بِهَا
 مَخَفِ الضَّرِيبَةِ صَلَّتِ الْخَدَّ وَصَّاحِ
 ٢٢ بِالْقَالِ أَصْبَحَ فِي مَلْخُودَةٍ ٥ نَّاجِي
 نَحَتِ الثُّرَابِ وَأَزْوَاجِ كَأَزْوَاجِ

نَمُ يَعْرِ عَبِيدُ بْنُ الْأَبْرَصِ بِحَمْدِ اللَّهِ وَعَوْنِهِ

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

a) So MS: there are other examples of the shortening of the final *ي* in verse; or we might read بِقَالٍ أَصْبَحَ with *waṣl*.

b) This seems the most probable conjecture for the *نَحَا* of the MS: cf. the use of *نَحَا* for burial in Ham. 477, line 7 from foot: نَحَاهُ لِلْحَدِّ زَيْرِقَانُ وَحَارَتْ. (The verb in this phrase is transitive, but *نَحَا* may also be used intransitively, in the sense of *انْتَحَى*.)

لَمَنْ يَشَاءُ وَذُو عَفْوٍ وَتَصَفَّاحٍ
 مِمَّا بَدَأَ إِلَى بِبَاغِي اللَّحْظِ طَمَّاحٍ
 حَدِيثَ لَعْفٍ فَمَا جِدَى بِضُبَّاحٍ
 صِرْفًا تُدَارُ ^b بِأَكْوَسٍ وَأَقْدَاحٍ
 وَاتَّقَى ذَا التَّقَى وَالْحِلْمِ بِالرَّاحِ
 نَهْدُ الْقَدَالِ جَوَادٌ غَيْرُ مَلَوَّاحٍ
 كَانَتْهَا سَحَقُ بُرْدٍ بَيْنَ أَرْمَاحٍ
 نَأَى الْمَنَاهِلِ جَذِبَ الْقَاعِ ^d مِنْزَاحٍ
 كَالْعَيْرِ مَوَارِدِ الضَّبْعَيْنِ مِنْزَاحٍ
 رُوْدُ الشَّبَابِ كَعَابَا ذَاتِ أَوْضَاحٍ
 فِي الصَّيْفِ حِينَ يَطِيبُ الْبُرْدُ لِلصَّاحِ
 كَمِزْجٍ شَهْدٍ بِأَنْزَجٍ وَنُقَّاحٍ
 حِينَ الظَّلَامِ بِهِمْ ضَوْءُ مِصْبَاحٍ
 لَمْ يَحْمَدِ النَّاسُ بَعْدَ الْمَوْتِ إِصْلَاحِي
 حَتَّى أَصِيرَ رَمِيمًا تَحْتَ الْوَاحِ
 فِي قَعْرِ مُطْلَبَةِ الْأَرْجَاءِ مِكْلَاحٍ
 أَوْ فِي قَرَارٍ مِّنَ الْأَرْضَيْنِ قِرْوَاحٍ

حَلَفْتُ بِاللَّهِ إِنَّ اللَّهَ ذُو نَعَمٍ
 مَا الظَّرْفُ مِنِّي إِلَى مَا لَسْتُ أَمْلِكُهُ
 وَلَا أَجَالِسُ صُبَّاحًا أُحَادِثُهُ
 إِذَا أَتَكُّوْا فَاذَارْتَهَا أَكْفُهُمْ
 إِنِّي لَأَخْشَى الْجَهْلُولَ الشَّكْسَ شَيْمَتُهُ
 وَلَا يُفَارِقُنِي مَا عِشْتُ ذُو حَقَبٍ
 أَوْ مُهْرَةٍ مِّنْ عِتَاقِ الْخَيْلِ سَابِكَةٍ
 وَمَهْمَةٍ مُّقْفِرِ الْأَعْلَامِ مِنْجَرِدٍ
 أَجَزَّتْهُ بَعْلَنَدَاةٌ مُّذَكَّرَةٌ
 وَقَدْ تَبَطَّنْتُ مِثْلَ الرُّثْمِ أَنْسَةً
 تُذْفِي الضَّجِيعَ إِذَا يَشْتَرُوْا وَتُخْصِرُهُ
 تُخَالِ رِيْقَ ثَنَائِيهَا إِذَا ابْتَسَمَتْ
 كَانَ سُنَّتَهَا فِي كُلِّ دَاجِيَةٍ
 إِنِّي وَجَدَكَ لَوْ أَصْلَحْتُ مَا بِيَدِي
 أَشْرَى التِّلَادِ بِحَمْدِ الْجَارِ أَبْذُلُهُ
 بَعْدَ ^h أَنْتَقَالَ إِذَا وَسِدْتُ حَنْكَنَةً
 أَوْ صِرْتُ ⁱ ذَا بُومَةٍ فِي رَأْسِ رَابِيَةٍ

a) This seems to be an allusion to a vice not known to have been prevalent in Arabia in the Days of the Ignorance.

b) This form (which is quite clear in the MS) is not known from any example in classical Arabic, though it appears in Dozy Suppl. II, 435 as a post-classical form. ^{بَاكْوَس}, an allowable form, would satisfy the metre.

c) A conjecture of Mr. Krenkow's for the unmeaning words of the MS: نهْد المراكل is the more usual phrase.

d) A conjecture for the ^{مِنْسَاح} of the original, which makes no sense. e) Cf. Aus IV, 2.

f) MS ^{حَال}, which may also stand for ^{كَانَ}.

g) ^{كَمِزْج} is a not altogether satisfactory conjecture (for the ^ك is superfluous) for the reading of the MS, apparently ^{كسع}; it would perhaps be better to read boldly ^{مِزَاج} (or ^{مِزَاج} if ^{كَانَ} is adopted). For the verse cf. Aus IV 3—4.

h) Word uncertain.

i) MS apparently ^{ذُو}.

إِذَا أَخْرَجْتَهُنَّ مِنَ الْمَدَاصِ	١٣	ه [بَنَاتُ الْمَاءِ لَيْسَ لَهَا حَيَاةٌ	١٣
تَنَاعَصَ تَحْتَهَا أَيْ انْتِعَاصَ	١٤	إِذَا قَبِضَتْ عَلَيْهِ الْكَفُّ جِينَا	١٤
وَحُوتِ الْبَحْرِ أَسْوَدُ أَوْ مِلَاصُ	١٥	بَوَاصٍ وَلَاصٍ مِنْ مَلِصٍ مَلَاصٍ	١٥
نُسِجِنَ تَلَاخِمَ السَّرِّ الدَّلَاصِ	١٦	كَلُونِ الْمَاءِ أَسْوَدُ ذُو قُشُورٍ	١٦ (86:1)
وَأَسْتُرُ بِالتَّكْرُمِ مِنْ خَصَاصِ	١٧	لَعَنَرُكَ إِنِّي لِأَعْفُ نَفْسِي	١٧
وَأَكْرَهُ أَنْ أُعَدَّ مِنَ الْحِرَاصِ	١٨	وَأَكْرَهُ وَالِدِي وَأُضُونُ عِرْضِي	١٨
سَوْوَلًا لِلْمُطَاعِ وَذَا عِقَاصِ	١٩	إِذَا مَا كُنْتَ لَحَاسًا بِحَيَلًا	١٩
وَعِنْدَ الْبَابِ أَثْقَلُ مِنْ رَصَاصِ	٢٠	لِرَادِ الْمَرْءِ أَبْصَ مِنْ عِقَابِ	٢٠
وَهَذَا لِلْبَابِ مِنْ ذَا مِنْ خَلَاصِ	٢١	بَكَى الثَّرَوَاتُ مِنْكَ وَقَالَ هَلْ لِي	٢١
عِدَاوَةٌ مَنْ يُلَاطِمُ أَوْ يُنَاصِي	٢٢	فَيُوشِكُ أَنْ يُرَاكَ لَهُ عَدُوًّا	٢٢ 10
فَأَيُّنَ مِنْ [أَنْ] أُسَبَّ بِهِ مَنَاصِي	٢٣	إِذَا مَا كَانَ عِرْضِي عِنْدَ بَطْنِي	٢٣
فَدَقَّ اللَّهُ رِجْلِي بِالرِّمَاصِ	٢٤	فَإِنْ خَفْتُ لِحُجُوعِ الْبَطْنِ رِجْلِي	٢٤

XXIV.

يَا صَاحٍ مَهْلًا أَتَيْدِ الْعَدَلَ يَا صَاحٍ وَلَا تَكُونَنَّ لِي بِالْأَلِيمِ اللَّاحِي

a) Inserted from *Asās*, l. c.; this seems to be its appropriate place.

b) The exact force of the three words from the root ملص in this v. is obscure, and the alliteration is unlike the ancient style.

c) "Das rectionslose ^{عَاس}أَسْتُر ist mir bedenklich — oder darf man übersetzen: 'und schütze (Andere) durch Hochherzigkeit vor Armuth'? das ist wohl das Richtige" (Nöldeke).

d) عِقَاص here seems to be a verbal noun from عَقَصَ "he was niggardly or close-handed".

e) أَبْصَ is أَفْعَلَ of أَبْصَ, "nimble, agile".

f) This form does not appear to be recorded in the *Lexx.*; but فُعِلَ is the regular formation for maladies, and مَعِصَ is used in the sense of having a pain or weakness in the legs from too much walking.

XXIV. Metre *Basīf*. So far no citation from this poem has been found elsewhere; but in its metre, in some of its phrases, and especially in its rhymes, it has many points of contact with No. XXVIII, which is also attributed to Aus b. Ḥajar, as well as with the verses, not contained in that poem, in Aus Diw. No. IV.; vv. 11—14 are evidently closely allied to the vv. 2—4 with which Aus's poem opens.

XXIII.

- ١ أَرَقْتُ لِضَوْءِ بَرْقٍ فِي نَشَامٍ
 ٢ لَوَائِحَ دَلَمٍ بِالنَّمَاءِ سُحْمٍ
 ٣ سَكَّابِ ذَاتِ أَسْحَمٍ مُكْفَهَرٍ
 ٤ تَأَلَّفَ فَاسْتَوَى طَبَقًا دُكَاكًا
 ٥ كَلِيلٍ مُظْلِمٍ الْحَجَرَاتِ دَاجٍ
 ٦ كَأَنَّ تَبَسُّمَ الْأَنْوَاءِ فِيهِ
 ٧ وَلاَحَ بِهَا تَبَسُّمٌ وَاضِحَاتِ
 ٨ نَزَلَ الشُّعْرَاءُ هَلْ سَبَّحُوا كَسْبَحِي
 ٩ لِسَانِي ^g بِالْقَرِيفِ وَبِالْقَوَافِي
 ١٠ مِنَ الْخَوْتِ الَّذِي فِي لُجٍّ بَحْرِ
 ١١ إِذَا مَا بَاصَ لَاحَ بِصَفْحَتَيْهِ
 ١٢ تَلَاوُصٌ فِي الْمَدَامِ مُلَاوِصَاتِ
- نَالًا فِي مُمَلَّاةٍ غِصَامِ
 تَشُجُّ الْمَاءِ مِنْ خَلَلِ الْخَصَامِ
 تَوَجَّى الْأَرْضَ قَطْرًا ذَا انْتِحَامِ
 مُحِيلًا دُونَ ^c مَثْقِيهِ نَوَامِ
 ٥ بِهِيمٍ أَوْ كَبَحْرِ ذِي بَوَامِ
 إِذَا مَا أَنْكَدَ عَنْ لَهْقٍ ^d هُصَامِ
 يَرِينُ صَفَائِحَ الْخُورِ ^e الْقِلَاصِ
 بُحُورِ الشَّعْرِ أَوْ غَاوُوا مَغَاصِي
 ٨ وَبِالْأَشْعَارِ أَمْهَرُ فِي الْغَوَاصِ
 يُحِيدُ السَّبْحَ فِي زِلْجِ الْمَجَامِ
 وَبَيْضَ فِي الْمَكْرِ وَفِي الْمَحَامِ
 لَهُ مَلَصَى دَوَاجِنَ بِالْمِلَاصِ

XXIII. Metre *Wafir*. Of this poem LA has vv. 1, 2 and 8 (VIII 365²⁰⁻²²), and Jāḥiḡ, *Bayan* I, 73-4, cites vv. 1, 2, 8-10 and 17, both anonymously; v. 13 occurs (with 'Abīd's name) in *Asas* I, 190², and evidently belongs to the poem.

a) So LA and Jāḥ.

b) LA and Jāḥ. تَمَجُّ الْعَيْثِ.

c) MS مَثْقِيهِ نَوَامِ: right reading and meaning obscure.

d) Not found elsewhere: but هُصِينٌ is used for the flashing or flickering of fire = تَلَالُؤٌ، بَرَيْفٌ.

e) قِلَاصِ is here perhaps the plural of قُلُصٌ in the sense of young girls (Lane 2560a).

f) LA and Jāḥ. read الْخُصْبَاءِ and بُحُورِ الْقُرَى.

g) Jāḥ. بِالنَّبِيِّ.

h) Jāḥ. وَبِالْأَسْبَاجِ.

i) Jāḥ. يُحِيدُ الْغَوْصِ.

j) Jāḥ. نَجَمِ الْمَغَاصِ: the latter word seems unlikely after مَغَاصِي two verses before. The MS reads الْعَيْشِ، which makes no sense; the verb قَمَسَ is used of the restless waves of the sea, and seems appropriate here; this particular form does not occur except as a *maṣdar*, but as such it may be used adjectivally.

بَعْدَ الْهَجِيرِ بِإِرْقَالٍ وَيَلْتَمِطُ
 إِنْسَانُهَا غَرِقٌ فِي مَاءِهَا مَغِطُ
 وَكُلُّ ذِي عُمَرٍ يَوْمًا^a سَيَحْتَنِطُ
 مَا لِلنَّدَى عَنْهُمْ نَزَحٌ وَلَا شَكَطُ
 وَتَفْرَعُ الْأَرْضُ مِنْهُمْ إِذْ هُمْ سَاخِطُوا
 مَا يَشْتَهُونَ وَلَا يَثْنُونَ إِنْ خَمِطُوا
 إِذَا تَشَابَهَتْ الْأَهْوَاءُ وَالصَّرْطُ
 وَمَا لِقَوْلِهِمْ خَلْفٌ وَلَا مِيطُ
 وَأَكْرَمَ النَّاسِ مَطْرُوقًا إِذَا اخْتَبِطُوا
 إِذَا أَضَاعَ مِنَ الْبَيْتَانِ مُشْتَرِطُ
 وَبِهِمُ الرِّغْفُ وَالْخَطِيُّ وَالرُّبْطُ
 يَوْمَ الْإِقَاءِ وَأَيُّدٍ بِالنَّدَى^f سَيطُ
 إِذَا رَأَى ذَاكَ مِنْهُمْ مَعْشَرٌ فُرُطُ

يُكَلِّفُ الْقَوْلَ مِنْهَا كُلُّ نَاجِيَةٍ
 فَطَلْتُ أَتَبِعُهُمْ مَتْنًا عَلَى طَرَبِ
 وَكُلُّ مَنْحَسِمٍ لَا نُدَّ مُفْتَرِقُ
 وَفَتْنَةُ كَلْبُوتِ الْغَابِ مِنْ أَسَدِ
 بَيْضِ تِهَالِدٍ يَبْقَى الْعَجْدُ حُلْمُهُمْ
 ٢٠ (85١) إِذَا تَخَمَّطَ حَبَارٌ قَنَوَهُ إِلَى
 ٢١ وَالْقَارِخُو الْكُرْبُ وَالْغَمَى بِرَأْيِهِمْ
 ٢٢ وَالْقَانُو الْقَصْدُ لَا تَنَادُ طِينَتُهُمْ
 ٢٣ وَالْعَالِطُ مُغِيرٌ مِنْهُمْ بِمُوسِرِهِمْ
 ٢٤ ١٠ مَرُّو الْإِقَاءِ وَمُنْقُو الْعَقْدِ إِنْ عَقَدُوا
 ٢٥ رَجَحٌ إِذَا حَصَرَ النَّادِي خُلُومُهُمْ
 ٢٦ وَالْمَشْرِفِيَّةُ مَقْلُوبٌ صَوَارِبُهَا
 ٢٧ لَا يَحْصِبُونَ غَنَى يَبْقَى وَلَا عَدَمًا

a) This is suggestion of Prof. Nöldeke's: the word might be سَيَحْتَنِطُ, but that this verb comes lower down, in v. 23, in a different sense.

b) If we read وَفَتْنِيَّةٌ, with the وَأُو رَّبِّ, we must suppose some verse containing the apodosis to have dropped out.

c) MS سَعَى: perhaps we may read يُشْغَى, "opposes, disagrees with".

d) So LA IX, 168¹³.

e) MS بعناد: it may be supposed that the reader dictated يَبْنَدُ as if it were spelt تَعْنَدُ; Asmaah is often strengthened into ع in giving the measure of words containing it; cf. scholion to XIX, 11, 12, and XX, 5, *ante*. "Vielleicht 'يَبْنَدُ', lässt sich nicht gängeln" (Nöldeke).

f) The masc. form of the adjective, with أَيْدٍ, a plural of a feminine singular, is irregular, though not without parallel; رَيْدٌ يَدَاً in 'Antarah, Mu'all. 54 is not strictly analogous, as the adjective precedes. If we could assume a plural سَبَطٌ the irregularity would be cured: but no singular سَبُوطٌ is known to the Lexx.

g) Cf. Nābighah I, 28.

٣ هَلِ اللَّيَالِي وَالْأَيَّامُ رَاجِعَةٌ
 ٤ إِذْ كُلُّنَا وَمَقِ رَاضٍ بِصَاحِبِهِ
 ٥ وَالشَّمْلُ مُجْتَمِعٌ فَأَعْتَاقُهُ قَدَمٌ
 ٦ عَهْدِي بِهِمْ يَوْمَ جِزْعِ الْقَاعِ مِنْ رَمَقٍ
 ٧ وَالْعَيْسُ مُدْبِرَةٌ تَهْوِي بِأَرْكَبِهَا
 ٨ ^aفَوَرَدَتْ مَاءَ جِزْعٍ عَنْ شِمَائِلِهَا
 ٩ تَرَى لَهُنَّ عَزِيفًا فِي مَوَائِجِهِ
 ١٠ وَتُصْبِحُ الْجُبُونُ حَسْرَى فِي مَنَاطِلِهَا
 ١١ وَعَنْ أَيَّامِنِهَا ^cالْأَطْرَاءُ مُصْعِدَةٌ
 ١٢ ^dرَوْضَ الْقَطَا مِنْ جَنُوبِ السِّدْرِ مِنْ خِيَمٍ
 ١٣ يَجْتَابُ مَهْمَةً يَهْمَاءَ صَمْلَقَةٍ
 ١٤ مُشِيرٌ خَلَقَ سِرْبَالَهُ مَشِيقٌ

٥ أَيَّامُ نَحْنُ وَسَلَمَى جِيرَةٌ خُلِطَ
 لَا يَبْتَغِي بَدَلًا فَالْعَيْشُ مُغْتَبِطٌ
 وَالْدَّهْرُ مِنْهُ عَلَى التَّخْفِيفِ وَالْفُرْطِ
 وَالصَّفْحُ قَدْ زَالَ بِالْأَحْدَاجِ وَالْغُبُطِ
 ٥ كَانَتْهُنَّ نَعَامٌ نُفَرٌّ مَغْفُطٌ
 فِي سَبَسٍ مُقْفِرٍ ^bحُمُرٍ بِهِ اللَّفْطُ
 إِذَا هُمْ لَيْمِثُوا لِلْمَاءِ وَأَنْتَرَطُوا
 وَالْكَدْرُ قَدْ قَصُرَتْ عَنْ وَرْدِهَا الْوَقُطُ
 قَدْ شَارَفُوا فَرَحَ الْأَوْتَادِ أَوْ وَسَطُوا
 ١٠ فَاَلْمُخْتَبَى فَاجَارُوا الدَّوْرَ أَوْ هَبَطُوا
 ١٠ سَكُنَ الْخَلَائِقِ حَادِي الْأَدَمِ مُقْتَسِطٌ
 قَادُورَةٌ ^eفَائِدٌ مُعْذِمِرٌ قَطَطٌ

a) The first word is very doubtful: the sense seems to require فَاَعْتَمَدَتْ or some such word: possibly we may read فَاَدْرَكَتْ.

b) ^bحُمُرٌ is clear in the MS, yet hardly seems an appropriate word. The vocalisation of اللَّفْطُ is uncertain; Ru'bah (LA IX, 244² and 268⁵) calls the sandgrouse اَللَّفْطُ, pl. of لَاغِطٌ; a singular لَغُوطٌ, pl. لُغُطٌ, is not cited, but may have existed.

c) This place is mentioned in Yāq. I, 312, "a water of 'Amr b. Kilab in a mountain called الشَّرَاءُ (see Yāq. II, 267)". Note the س for ص in مسعدة for مصعدة. فَرَحَ الْأَوْتَادِ, "the joy of the tent-pegs," as an expression for a halt after a long journey, seems rather improbable, though the MS is clear.

d) Many places in Arabia bore the name of رَوْضُ الْقَطَا or رَوْضَةُ الْقَطَا; see Yāq. II, 856: one of them (i.e. line 12) was in the territory of Asad. Khiyam is mentioned Yāq. II 510; it was a part of the mountain called 'Amayab, opposite Mount Yadhbul (Asad country). The reading فَاَلْمُخْتَبَى is unsatisfactory in view of the MS, لَحْمَا: this place is named Yāq. III, 908²: or we may suppose the name to be the الْمَجْنَبَى of Bakr 507¹⁷.

e) ^eسَكُنِ may perhaps stand for سَكُنَى; see Lane s. v. حَادِي الْأَدَمِ مُقْتَسِطٌ is a somewhat violent conjecture, but appears to agree well with the context.

f) The transposition of نَائِلٌ and مُعْذِمِرٌ is necessary to preserve the metre; for مُعْذِمِرٌ see Labid Mu'all. 79. نَائِلٌ = "morose". No such root as قَطَطٌ exists, and clearly the scribe has accidentally omitted the markaz of the first ط: for قَطَطٌ see LA IX, 255²¹.

١. تَبَرُّفَهَا حَرِيٌّ وَمَاؤُهَا دِيقٌ وَتَحْتَهَا رَيْقٌ وَفَوْقَهَا دِيمَةٌ
 حَرِيٌّ سَرِيعٌ. وَتَدْفُقُ السَّائِلُ. وَالرَّيْقُ الْكَثْرُ: ويقال الرَّيْقُ أَوَّلُ الْمَطَرِ: والديمة الْمَطَرُ الدائمُ اليومَ
 والسنة أو اليومين والسنتين أو الثلاثة *

١١. قَدْ لَكَ الْمَاءُ لَوْ أَتَيْتُ شَرِبْتُ بِهِ إِذَا شَقِيَ كَيْدًا ^a شَكَا مَكْلُومَةً
 ١٢. هَذَا ^a وَدَاوِيَّةٌ يَغْنَى الْهُدَاةُ ^b بِهَا نَاءٌ مَسَافَتُهَا كَالْبُرْدِ دَيْمُومَةً
 دَاوِيَّةٌ الصَّغِيرَةُ الْوَاسِعَةُ. وَمَنْ لَبِثَ الْمَكْلُومَةُ ^d [وَجَمْعِيًّا] الدَّيَامِيمُ. يَغْنَى وَيَغْنَى وَاحِدًا. الْهُدَاةُ بِهَا يَقُولُ
 يَغْنَى الْهُدَاةُ لِيُطْرَفَ: وَتَدْفُقُ (85a) الْأَدْلَاءُ. وَالْمَسَافَةُ مَا بَيْنَ الْأَرْضَيْنِ: يقالُ كَمْ مَسَافَةً مَا بَيْنَنَا وَبَيْنَ
 الْكَلْبَةِ: فَمِلْ لَنَا وَلَنَا *

١٣. جَارَزَتْهَا بِعَلَنَدَةٍ مُذَكَّرَةٍ ^f [عَيْرَانَةٍ] كَعَلَاةِ الْقَيْنِ ^g مَلُومَةً
 ١٤. أَرَمِي بِهَا غُرْضَ الدَّوِيِّ ضَامِرَةً فِي سَاعَةِ تَبَعَتْ الْحَرْبَاءَ مَسْمُومَةً

XXII.

١. بَانَ الْخَلِيطُ الْأَوَّلَى شَاقُونَ إِذْ شَحَطُوا وَفِي الْخُدُوجِ مَهًا أَغْنَانُهَا عَيْطُ
 ٢. نَاطُوا الرِّعَاطَ لِمَهْوَى لَوْ يَزِلُّ بِهِ لَأَنْدَقَ دُونَ تَلَاقِي اللَّبَّةِ الْقُرْطُ

(أولوى شداه وعوى التي شكت أي طعنت فانتظمتها الطعن: scholion: هَيْبَاءُ Mukht.

b) Mukht. وَدَوِيَّةٌ يَغْنَى الْهُدَاةُ.

c) MS بِهِ.

d) MS وعوى.

e) Mukht. reads the first hemist. thus: جَاوَزَتْ مَهْمَةً يَبْمَاعًا يَغْنِيَةً.

f) Carelessly omitted in MS.

g) MS مَعْقُومَةً. Mukht. مَمْلُومَةً.

h) This verse, wanting in the MS, has been added from Mukht.; for ضَامِرَةً we should perhaps read هَاجِرَةً.

XXII. Metre *Basīf*. As photographic reproductions of the MS text of this and the two following poems are appended, it is not necessary to note every trifling variation in the text adopted.

Only two verses of this poem have so far been found cited elsewhere: v. 2 in the 'Umdah of Ibn Rashīq, I, 218, and v. 20 in LA IX, 168¹³; 'Abīd is named in the first case: in the second no poet's name is given.

i) The text in the 'Umdah as printed is corrupt, reading لَحْنُوا for لَحْنُوا, and نَهْدٌ for نَهْدِي (لَمْ يَهْدِ). (MS).

م كَانَ أَظْلَعَانَهُمْ نَخْلٌ مُوسِقَةٌ سُوْدٌ ذَوَاتُهَا بِالْحِمْلِ مَكْمُومَةٌ

هـ فَبَيَّنَ لَهُنَّ الْوُجُوهَ الَّتِي هَمَّ الْفَوَاحِشُ بِهَا بَيَضَاءُ آنِسَةٍ بِالْخُسْنِ مَوْسُومَةٍ

4 9 وَإِنَّهَا كَمَهَابِ الْجَوِّ نَاعِمَةٌ ۖ تُدْنِي النِّصِيفَ بِكَفٍّ غَيْرِ مُؤْشَمَةٍ

٧ كَانَ يَقْتَتَهَا بَعْدَ الْكُرَى اَعْتَبَتْ صَهْبَاءُ صَافِيَةً بِالْمِسْكِ ۝ مَخْتُومَةً

٨ مِمَّا يُغَالِي بِهَا الْبَيَّاعُ عَتَقَهَا ذُو شَارِبٍ أَصْهَبَ يُغْلَى بِهَا السَّيِّمَةُ

4 يَا مَنْ لَّيْلِي أَبَيْتُ اللَّيْلَ أَرْقُبُهُ فِي مُكَفَّهِرٍ وَفِي سَوْدَاءٍ مَّرْكُومَةٍ

المُفَقَّر السحاب المتراكب بعضها على بعض في سحاب كثيرة الظلمة. والمركومة التي زترأمت ظلمتها
بعضها على بعض ☆

a) Mukht. Naṣr. مَلْ عَبْقَرِيَّ. LA VI, 207²⁰: "عَبْقَرِيَّ مَوْضِعٌ بِالْبَادِيَةِ كَثِيرُ الْجَمْرِ". Mukht. scholion:

کُلُّ شَيْءٍ كَرَمٌ فَهُوَ عَبْقَرِيٌّ: وَاَرَادَ رَقْمًا عَبْقَرِيًّا: وَرَجُلٌ عَبْقَرِيٌّ اَيْ كَرِيمٌ ۵

b) MS والجمع.

c) Mukht. ^{٢٢٠}ضغيم. Naṣr.'s text conflates vv. 4 and 5, and has ^{٢٢٠}موسومة بالاحسن at end.

d) MS carelessly repeats مَذْمُومَة from preceding verse: but the commentary indicates the correct reading.

٤) مَكْمُومَةٌ مُغَطَّاتٌ مَخَافَةَ الْجَرَادِ وَالطَّيْرِ. Schol. of Mukht: سَدٌّ مِنْ سَدٍّ مَا عَطِبَ بِهِ MS

f) Mukht., Agh. هَنْدٌ وَقَدْ حَامَ.

تُدْنِي النَّصِيفَ فَتَسْتَرْ (مَكْمُورَةٌ امْرَأَةٌ مَنكُوحَةٌ LA) مَكْمُورَةٌ كَمِيَاةٌ g) Mukht. جَمَالُهَا لِلْعَقَّةِ. وَقَوْلُهُ بِكَفٍّ غَيْرِ مَوْشُومَةٍ اِنَّمَا تَشُمُّ الْاَكْفَ الْبِغَالِيَا ٥

b) „Hat Muhammad خَتَامُ مِسْكِ, Sur. 83, 26, aus Stellen wie dieser, oder hat ein Späterer die Qur'anstelle hier benutzt?“ (Nöldeke).

السَّيِّئَةِ الاسم (sic) من سَامَ يَسُومُ سَوْماً وَسَيِّئَةً: وَالْبَيْعُ الدِّينُ يَشْتَرُونَ وَالذِّينَ
 Mukht. therefore read الْبَيْعُ, though the print has الْبَيَّاعُ; Prof. Nöldeke prefers الْبَيْعُ
 with يُعَالِي: "sells at a high price." j) MS تَرَامَحَتْ, where it is evident that و has been
 miscopied for ك; see No. XII v. 22, and XIX, 14, *ante*.

١٤ وَلَنَا دَارٌ وَرَبَّنَا عِرْعَا آلَ أَفَدَمَ الْقُدُمُوسَ عَنْ عَمٍّ وَخَالَ
١٥ مَنَزِلٌ دَمْنَهُ آبَاؤُنَا آلَ مُرَرُّنَا التَّمَجْدَ فِي أُولَى اللَّيَالِ
١٦ مَا لَنَا بِهَا خُصُونٌ غَيْرَ مَا آلَ مُقَرَّبَاتِ الْجُرْدِ تَرْدِي بِالرِّجَالِ

المفردات للعلامة أبي أنقرينينا التميمي في النشوت واحدتها مَقَرَّةٌ ٥

١٧ بِي رَوَابِي عَذْمَلِي شَامِحِ آلَ أَنْفٍ فِيهِ إِرْثٌ مَجْدٍ وَجَمَالِ
تَعْلُمِي الْقَدِيمِ. وَلَا رِثَ الْأَصْلُ ٥

١٨ فَاتَّبَعْنَا ذَاتَ أُولَانَا الْأُولَى آلَ مُوقِدِي الْكَرْبِ وَمَوْفِي بِالْحَبَالِ

XXI.

١ لَمِنْ جَمَالٍ قُبِلَ الصَّبْحُ مَرْمُومَةً مُيَمَّاتٌ بِلَادًا غَيْرَ مَعْلُومَةٍ
٢ رَعَالِينَ رَقْمًا وَأَنْمَاطًا مَظَاهِرَةً وَكَلَّةً بَعِثِيْقٍ الْعَقْلِ مَقْرُومَةٍ

الرقم ما كان من التوثي مستديراً. والعقل ما كان مُسْتَيْبِلًا. (84b) مَقْرُومَةٍ قُرِمَتْ الْبَقْرَمَةُ ٥

a) LA VIII, 52¹⁴ reads وَلَنَا دَارٌ وَرَبَّنَا عَنِ الْأَقْدَمِ الْقُدُمُوسِ مِنْ عَمٍّ وَخَالَ Mukht. as text, except عَنْ for مِنْ.

b) MS المورثون; Mukht. and Khiz. as text; Naṣr. المورثون.

c) Mukht. ذِيهِ. d) Khiz. الخيل تعدو. (sic) المفردات.

e) MS برفي.

f) Words taken from LA II, 158²³ in place of the very corrupt reading of the MS.

g) MS محمد!!

h) LA XIV. 242³, as text, with وَمَوْفِي for وَمَوْفِي بِالْحَبَالِ. Khiz. ذاب for (أراد ومنهم مَوْفِي بِالْحَبَالِ). Mukht. and Khiz. as text; Naṣr. المورثون. مَوْفِيٌ (wofür nicht angeht, da ein Plural nöthig) sieht mir auch nach Grammatiker-Künstelei aus". (Nöldeke.) — Mukht. omits the verse.

XXI. Mukht. pp. 96—7. Naṣr. 614—15 has vv. 1, 3, 4; Agh. XIX, 90 vv. 1 and 5. — Metre Basīṭ.

i) MS باد

j) MS عالين.

k) Mukht. وَكَلَّةً.

l) MS النعل مرقومه, but correctly in scholion.

الملا *a* الصحراء. والسعالى الغيلان واحدا *b* سَعْلَةً أى غُول. (84a) انوعت *c* ما عُلِظَ من الارض وصلب
ومنه قيل أَوْعَتْ البعير ۞

٨ *d* فَأَتَتْجَعْنَا الْخَارِثَ الْأَعْرَجَ فِي جَحْفَلٍ كَاللَّيْلِ خَطَّارٍ الْعَوَالِي
للخارث *e* جدُّ امرئ القيس. وَالْجَحْفَلُ الْجَبِشُ الْكَثِيرُ. كالليل في كَثَرَتِهِ. وواحد العوالى [عَبِيد]: وهو
دون السنان بِذِرَاعٍ أو أَحْوَجُ أو شَبِيرٍ عن أَنَّى عَمَرُو: وَقَالَ أَبُو عبيدة: عَلَيْهِ الرُّمَحُ مِنَ الثَّلَاثِ الْأَوَّلِ ۞
٩ *f* يَوْمَ غَادَرْنَا عَدِيًّا بِالْقَنَا آلَ ذَبَلِ السُّمْرِ صَرِيحًا فِي الْمَجَالِ
١٠ ثُمَّ عُجِنَاهُنَّ خَوْصًا كَالْقَطَا *g* آلَ قَارِبِ الْمَنْهَدِ مِنْ ۞ أَيْسِ الْكَلَالِ
الْخَوْصُ الصَّامِرَةُ الْغَائِرَةُ الْعَبِيْنُ كَالْقَطَا. لِلحِيلِ مُتَوَاتِرَةٌ يَتَّبَعُ بَعْضُهَا بَعْضًا. وَالْقَارِبُ الَّذِي يَطْلُبُ [الماء] ۞
١١ فَتَحَوُ قُرْصٌ زِيَوْمَ جَالَتْ *k* حَوْلَهُ آلَ خَيْلٍ قُبًّا عَنْ يَمِينٍ ۞ وَشَمَالِ
١٢ كَمْ رَتِيسٍ يَقْدُمُ الْأَلْفَ عَلَى *m* آلَ أَحْوَدِ السَّابِغِ ذِي الْعَقَبِ الطَّوَالِ
١٣ قَدْ أَبَاحَتْ جَمْعَهُ أَسْيَافُنَا *n* آلَ بَيْضِ وَالسُّمْرِ وَمِنْ حَيِّ حِلَالِ

a) MS المجرى (!)

b) MS سفل جمع قَوْلٍ (!)

c) This is the exact opposite of the fact: وَعَتْ is soft soil — sand or earth — into which the foot sinks as one treads it.

d) Cited Yāq IV, 57, with بِاللَّيْلِ, and so Naṣr. 611.

e) Sic!!

f) Khiz. omits. Mukht. يَوْمَ for ثُمَّ. Scholion of Mukht.: عَدِيٌّ بْنُ مَالِكِ بْنِ أُخْتِ لُحَارِثِ بْنِ شَمِرٍ (sic) قَتَلَ يَوْمَئِذٍ ۞

g) Mukht. الْقَارِبَاتِ الْمَاءِ مِنْ. Yāq. IV, 57, Khiz. الْقَارِبِ الْمَاءِ عَلَى.

h) MS إِنْ. Yāq. Naṣr. إِنْ.

i) MS قوم; Khiz. قوس; Mukht. Yāq. as text: see ante, No. XVII, 9.

j) Yāq. ثُمَّ.

k) Khiz., Yāq. جَوْلَةُ الْخَيْلِ.

l) Khiz. أو شمال. Schol. Mukht.: قُرْصٌ بْنُ مَالِكٍ مِنْ غَسَّانَ: وَيُقَالُ هُوَ رَجُلٌ مِنْ بَنِي كَعْبِ بْنِ قُرْصٍ تَلَّى بِأَرْضِ غَسَّانَ: Yāq.; وَرَبِيعَةُ بْنُ عَامِرٍ بْنِ صَعْصَعَةَ: وَ يَقُولُ عُو مِنْ كَنْدَ.

m) Mukht. الْعَقَبِ الْعَدُوِّ الثَّانِي: قَالَ أَبُو عمرو. السَّابِغُ الْأَجَوْدُ. Khiz. أَجَوْدُ.

العقب الجري بعد الجري: ذاك البداهة أول جري الفرس والعلالة والعقب آخره ۞

n) Mukht. الْبَيْضُ فِي الرُّوْعَةِ مِنْ. Khiz. الْبَيْضُ فِي الرُّوْعِ وَمِنْ.

XX.

١ يَا خَلِيلِي أَرْبَعًا وَاسْتَحْفِيرًا آلَ مَنَزَلِ الدَّارِسِ ه مِنْ أَهْلِ الْحَلَالِ

أربع هذا. والحلال امرؤه. وبروى الحلال: والحلال جمع حلة والحلة والحلة واحد ه

٢ أَمِثَلِ مَتَعِي الْبُرْدِ عَقَى بَعْدَكَ آلَ قَطْرُ مَغْنَاهُ وَقَاوِيبُ الشَّيْمَالِ

المتعوى أخفى الشيب. عقى درس. مغناه موضعده يعنى موضع هذا المنزل الذى كانوا ه يسكنونه.

والتاويب الرجوع: بقول بنت د ربيع الشمال تقي منا على هذا الموضع ه

٣ وَالْقَدْ يَفْنَى بِه أَصْحَابَكَ آلَ مُسْكُو مِنْكَ بِأَسْبَابِ الْوَصَالِ

٤ لَمْ أَكْذَى وَدُعْمُ « أَنْ أَرْمَعُوا آلَ بَيْنَ وَالْأَيَّامِ حَالٌ بَعْدَ حَالِ

٥ « فَانْصَرَفَ عَنْهُمْ بِأَمْرٍ كَالْوَأَى آلَ جَابِ ذِي الْعَانَةِ أَوْ قَيْسِ الرِّمَالِ

بقول قيس عمه عنهم. ولأمرين النافعة التى قد أمنت عثارها. والوَأَى (مثل الوعى) الحمار الشديد.

والجمل راعى من الحبر الموقوف الخلف. والعانة القطعة من الحبر ه

٦ نَحْنُ قَدْ نَا مِنْ أَصَابِيبِ الْمَلَا آلَ خَيْلٍ فِي الْأَرْسَانِ أَمْثَالِ السَّعَالِي

٧ غُرْبًا « يَغْسِنُ مِنْ مَجْهُولَةٍ آلَ أَرْضٍ وَعَثَا مِنْ سُهُولٍ « وَجِبَالِ

XX. This remarkable poem, with each verse except one broken in the middle by an article and noun divided between the two hemistichs, is in Mukht. 88—90, 'Aint I, 511, and Khiz. III, 233, 237; and several verses of it are cited elsewhere and collected in Naṣr. 511—12. Prof. Nöldeke considers that this metrical anomaly makes it very improbable that the poem is the genuine work of 'Aḥd. Metre Ramal muraffal.

a) Mukht. عَنِ; both Mukht. and Khiz. الْحَلَالِ.

b) Cited Fa'iq I, 273. Naṣr. بَعْدَهَا.

c) MS نكدون.

d) MS الريح.

e) MS جِيرَانِكَ; Mukht., Khiz., Naṣr. أَصْحَابُهُ.

f) Khiz. أَوْدَى.

g) Khiz., Mukht., إِذْ.

h) Mukht., Khiz. فَانْصَرَفَ عَنْهُمْ بِعَنْسٍ كَالْوَأَى.

i) Mukht. شِ.

j) Scholion completed from Mukht.

k) MS لعلسن, Khiz. يَغْسِنُ, Mukht. as text.

l) Khiz., Mukht. رَمَلِ.

المطر الثاني والوسمى الأول. لم يستطعها *a* الرود أى لم يبلغها *b* الرود والناس فيدعونها ويرعون فيها فيكون فيها السرفين قد يعر: فهي أطيب إذا لم يقدرها الناس ٥

١٤ ٥ وبدا لكوكيمها صعيد مثل ما ربح العبير على الملاب الأصفد
كوكبها ماؤها الذى فى وسطها. والصعيد الثرى وهو التراب الندى. ربح نفع. ويروى: مثل ما ليس
العبير: شبه الثرى بالملاب (83b) لطيب ربحه. الأصفد نعت العبير وهو الجيد ٥

١٥ ٥ وإذا سريت سرت ٥ أمونا رسلة ٥ وإذا تكلفها الهواجر تصخذ
الامون التى قد أمننت عثارها. والرسلة التى تعنيك أسرها عقوا. ويروى: *f* أمونا جلد. ويروى تكلفها
الهواجر بالنون: أى تكلفها السير فى الهواجر. تصخذ أى نجد: ويروى *g* تحصد: والأولى أجود ٥

١٦ ٥ وإلى شراحيل الهمام بنصره نصر الأشياء سريه مسترعد
الهمام السيد. بنصره يحمله. نصر الأشياء أى كحمل الأشياء: والأشياء الدخول الصغار واحدا أشاء.
والسرى التهر الذى ليس بالعظيم. والمسترعد الكثير ٥

١٧ ٥ من سيبه سح الفرات وحمله ٥ برقى الحبال وتبله لا ينغد
سببه عطاء. سح الفرات مد الفرات. ويروى * من حد حد السنان وسببه * جرى العراب: حد
حد السنان فى الغصب ٥

a) MS المرد, after which the following words are written: وبها يأتونها, which seem to make no sense.

b) MS المرد.

c) Cited LA IV, 244¹¹, with صعيد for سبيت and كيس for ربح (قال إنما أراد الأصفد).

d) MS حس; see, for cases in which our MS has mistaken ك for ح, ante No. XII, 22, and

No. XXI, 9 scholion. The reading كيس is established by LA, and the word occurs in No. XII, 16 and scholion.

e) MS أمون.

f) MS أمون حلد.

g) This word seems to yield no appropriate sense; perhaps we should read تصخذ, a synonym of تصخذ (Nöldeke).

h) The ٥ before الى suggests that something has dropped out before this verse. The MS carelessly repeats the word مسترعد (written مسرعد) at the end.

i) MS برن الحبال: the expression is obscure, and the reading doubtful; possibly the first word may be مرن. The alternative reading in the scholion makes good sense.

أورال موضع. والهيض الثور الذي يثبط من مكان إلى مكان مثل الناشط. ويروى: * مِنْ وَحْشٍ أَوْرَالٍ
سَبْتُ مَقْرَأ: فالسبوت الذي تمت أسنانه من المسان. ومَقْرَأَ يَرَى وَحْدَهُ ٥

١. «بَانَتْ عَلَيْهِ لَيْلَةٌ رَجَبِيَّةٌ نَضَبًا تَسْمُ الْمَاءَ أَوْ هِيَ أَسْوَدُ

٢. يَنْفَى بِأَطْرَافِ الْأَلَاءِ شَفِيفَهَا فَعَدَا وَكُلَّ خَصِيلٍ عُضْوٍ يُرْعَدُ

يعنى عدا الثور أى تذبج عنه شفيف هذه الليلة. والشفيف الريح الباردة التى كأنها تنضج الماء.

والألاء الشجر واحد الألاء مثل (83) علافة. فعدا هذا الثور وكُلَّ خَصِيلَةً: اللّخَصِيلَةُ كُلُّ

ناعم جمع ٥

٣. كَالْكُوكَبِ الَّذِي يَشْرُقُ مَتْنُهُ خَرَصًا خَيْصًا صَلْبُهُ يَتَأَوَّدُ

قال أبو عمرو: كل كوكب له اسم معروف فهو دَرِيٌّ ميموز مثل دَرِيْع: ويروى دَرِيٌّ أُخِذَ مِنَ الدَّرِي.

١٥ وهو الكوكب يعنى الثور كالكوكب فى بَيَاضِهِ: ويقال فى سُرْعَتِهِ حَطٌّ. يَشْرُقُ مَتْنُ الثور من البياض.

والخرص جمع الخروز ولا يكون خرص جاعاً إلا وهو مقرر أيضاً. وللمخيص الضامر. صَلْبُهُ يَتَأَوَّدُ أى

يَتَوَلَّى. ويروى: * خَرَصَ خَيْصًا بَطْنُهُ يَتَأَوَّدُ * يريد خَيْصًا بَطْنُهُ: ثم قال c يتأوّد الثور d ٥

١٣. فَبِى رَوْحَةٍ فَلَحَ الرِّبِيعُ قَرَارَهَا مَوْلِيَّةٌ لَمْ يَسْتَطِعْهَا الرُّوْدُ

فلح الحصر. قَرَارَهَا وسَطُهَا. ويروى: فَلَحَ الرِّبِيعُ [قَرَارَهَا]: أى g أَبَدَتِ الرِّبِيعَ بِالتَّلَجَّانِ. [ويقال] h إذا

١٥ صار إلى الضيق قبل أن يخرج الماء: فدَأَلَتْ: فإذا صار إلى الماء: قد أَنْبَطَ. مَوْلِيَّةٌ أصابها مطر الولي: وهو

a) Yāq. I, 400¹⁶, with أَوْ هِيَ أَبْرَدُ, which is probably the right reading, as الْأَسْوَدُ occurs at an ending in v. 7, and would not be repeated so soon afterwards; اسود is moreover not an appropriate epithet for the night. For the stormy character of the month of Rajab see *ants*, XVI, 3.

b) MS علاه.

c) MS in both places سال.

d) The MS gives, after v. 12, v. 15 with its scholion: in our text this v. has been restored to its proper place.

e) See LA III, 45¹⁵, where text agrees: our MS has فَلَاتِهَا, which may represent a reading فَلَاتِهَا: the scholion however has قَرَارَهَا, and فَلَاتٌ is an unsuitable word in describing a رَوْحَةٌ.

f) MS حصر.

g) MS بدت.

h) اخا سار إلى الطي.

i) صاروا.

٣ وَالْمَرْءُ مِنْ رَبِّبِ الْمُنُونِ بِغَيْرَةٍ وَعَدَا الْعَدَاءُ وَلَا تُودَعُ مَهْدَدُ

عَدَا الْعَدَاءُ اى صَرَفْنَا الصَّوَارِفَ: وكَلَّ مَا بَجَاءَكَ مِنْ شَيْءٍ فَقَدْ عَدَاكَ اى شَعَلَكَ الشَّعْلَ ٥

٤ اُدْمَانَةٌ تَبْرُدُ الْبَرِيرَ بِغَيْلِهَا تَقْرُو مَسَارِبَ اَيْكَةٍ وَتَرْدُدُ

الادمانَةُ الطَّبِيئَةُ: يقول مَهْدَدٌ فى الف الحُسْنِ عَدَا الطَّبِيئَةَ. وَالضَّبُّ عَلَى ثَلَاثَةِ اَلْوَانٍ: مِنْهَا تَرْمُ وَمِنْهَا

الْأُدْمُ وَمِنْهَا الْعُقَرُ: وَأَمَّا الْآرَامُ مِنَ الطِّبَاءِ فَهِيَ الْخَالِصَةُ الْبَيَاضُ وَفِي تَسْكُنُ الرَّمْلَ: وَأَمَّا الْأُدْمُ فَذِي تَيْسَتِ

بِخَالِصَةِ الْبَيَاضِ وَفِي تَسْكُنُ الْجِبَالَ: وَأَمَّا الْعُقَرُ فَالَّتِي لَوْنُهَا لَوْنُ التُّرَابِ (82b) وَفِي الَّتِي تَسْكُنُ الصَّحَارَى:

عَنْ ابْنِ حَفْصَةَ الشَّاعِرِ. [البرير] تَمَرُ الْأَرَاكِ. وَالْغَيْلُ جَمَاعَةُ الشَّجَرِ بِغَيْلٍ يَبِيدُ تَوَارِثَ. وَتَقْرُو مَسْرَبَ

يَقُولُ وَتَقْرُو الْمَسَارِبَ: وَالْمَسَارِبُ الْمَرَايَ وَاحِدُهَا مَسْرَبٌ. وَالْاَيْكَةُ الْغَيْصَةُ ٥

٥ وَخَلَا عَلَيْهَا مَا يُفَرِّعُ وَرَدَهَا إِلَّا الْكَعَامُ دَعَا بِهِ وَالْهَدِيدُ

٦ فَدَعَا هَدِيدًا سَاقُ حَرٍّ ضَحْوَةٌ فَدَنَا الْهَدِيدُ لَهُ يَصُبُّ وَيَصْعَدُ

الْهَدِيدُ الْقَرْخُ. وَسَاقُ حَرٍّ الذِّكْرُ مِنَ الْقِمَارِ. يَقُولُ دَعَا السَّاقُ الْقَرْخَ فَدَنَا الْهَدِيدُ اى الْقَرْخَ يَصُبُّ

وَيَصْعَدُ: اى يَنْحَطُّ مَرَّةً وَيَصْعَدُ أُخْرَى ٥

٧ زَعَمَ الْأَجْبَةُ أَنَّ رَحَلَتْنَا غَدًا وَيَذَاكَ خَبَرَنَا الْغُدَاةُ الْأَسْوَدُ

٨ فَاقْطَعْ لُبَانَتَهُمْ بِذَاتِ بُرَايَةٍ أَجِدُ إِذَا وَتَتِ الرِّكَابُ تَرِيدُ

ذَاتِ بُرَايَةٍ يَبِيدُ ذَاتِ لَحْمٍ وَشَحْمٍ وَقُوَّةٍ. وَالْأَجْدُ الْمَوْفَقَةُ الْخَلْفُ الَّتِي لَنْ تَقَارَعَا عَظْمًا وَاحِدًا: قُلْ أَبَوُ

عَمْرُو: رَأَيْتُ ثَلَاثَ فَقَرٍ عَظْمًا وَاحِدًا. وَقَوْلُهُ إِذَا وَتَتِ الرِّكَابُ اى إِذَا فَتَرَّتْ وَغَبَّتْ ٥

٩ وَكَانَ أَقْتَادِي تَضَمَّنَ نِسْعَهَا مِنْ وَحْشٍ أَوْرَالٍ هَبِيطٌ مُفْرَدُ

a) For this unusual name see LA IV, 419¹⁹, and v. 2 of al-A'shā's poem in praise of the Prophet.

b) MS حَمَك.

c) MS نَزَلَ (but points added by a later hand).

d) MS مَسْرَبَ, and so once in commy.: but the second time مَسَارِبَ.

e) MS مَهْدَدُ.

f) MS حُسْنِ.

g) MS مَع (l)

h) MS دَعَا for دَعَا بِهِ.

i) MS قُوَّة.

j) See Nabighah 7, 3 for a similar verse.

k) So LA IX, 300²⁴, Yaq. I, 400¹²; Aas II, 349³ reads كُورَعًا تَضَمَّنَ كُورَعًا. Our MS has أَوْرَالٍ, but it is doubtful if the point is by the original hand; the name is *Aural* (so all the citations); see I.Q. 52, 55, and Bakrī 130; also *ante*, No. XI, 22.

٢ دِمَارُ بَنِي سَعْدِ بْنِ قَعْلَبَةَ الْأَوَّلَى «أَذَاعَ بِهِمْ دَهْرٌ عَلَى النَّاسِ» رَائِبٌ

بنو سعد بن أنس: وفي الذين أذاعهم غسان. أذاع بهم أي قَرَّبَهُمْ. ورائب شديد

٣ فَأَذَعَهُمْ مَا أَذَعَبَ النَّاسَ قَبْلَهُمْ ضِرَاسُ الْخُرُوبِ وَالْمَنَايَا الْعَوَائِبُ

الأزعل غينا الغدا والهلاك. ضِرَاسُ الْخُرُوبِ يريد عضاض الخروب: يقال رجل مُضَرَّسٌ ومُجَرَّسٌ ومُجَرَّدٌ

ومقتل وهو المجرب. والعوايب ثلث تعقب مرة بعد مرة (82a)

٤ أَلَا رَبُّ حَيٍّ قَدْ رَأَيْنَا هَنَالِكُمْ لَهُمْ سَلَفٌ تَزُورُ مِنْهُ الْمَقَانِبُ

عندهم يريد في هذه المواضع التي ذكرها. لِمَ سَلَفُ هُنَا الْجَيْشِ الْمُتَقَدِّمِ: وَالسَّلَافُ الَّذِينَ

يَتَقَدَّمُونَ النَّاسَ فِي الْمَنَازِلِ وَمِنْهُ قَوْلُهُمْ: اجْعَلْ لَنَا سَلَفًا وَاجْعَلْ لَنَا فَرَطًا: أَيِ اجْعَلْ [مِنْ] يَتَقَدَّمُ

لَنَا خَيْرٌ. تَزُورُ تَعْدِلُ عَنْهُ خَوْفًا: يَعْنِي مِنَ الْجَيْشِ. وَوَاحِدُ الْمُقَانِبِ مُقَنَّبٌ وَالْمِقَنَّبُ مَا بَيْنَ الْعِشْرَيْنِ

١٥ فَرَسًا إِلَى أَكْثَرِ مِنْ ثَلَاثٍ

٥ أَفَأَقْبِلَ عَلَى أَمْرٍ مَا لَكَ إِنَّمَا تَكَلَّفَتْ مِنْ أَشْيَاءَ مَا هُوَ ذَاهِبٌ

وَاحِدُ الْأَفْوَاكِ فَوْقُ وَهُوَ الْمَوْجِعُ الَّذِي يُجْعَلُ فِيهِ [الْوَتَرُ مِنَ السَّهْمِ]

XIX.

١ إِنَّ الْخَوَادِثَ قَدْ يَجْعَى بِهَا الْغَدُ وَالصُّبْحُ وَالْإِمْسَاءُ مِنْهَا مَوْعِدُ

٢ وَالنَّاسُ يَلْعَوْنَ الْأَمِيرَ إِذَا غَوَى حَظُّ الصَّوَابِ وَلَا يَلَامُ الْمُرْشِدُ

١٤ يَلْعَوْنَ الْأَمِيرَ يُلَوِّمُونَهُ. مَعْنَاهُ يَلْعَوْنَ الْأَمِيرَ إِذَا غَوَى الصَّوَابُ وَلَا يَلَامُ الْمُرْشِدُ

a) Bakrī (Wüst., Naṣr.) أَضَاعَ.

b) Wüst. رَائِبٌ.

c) This *Anas* is not in the genealogies; probably we should read *Asad*.

d) Cited Fa'iq II, 150, with سَيِّمَكَ for لَكَ, and أَشْيَاءَ من *Anas* II, 144, with بَلَدٌ and مِلْ أَشْيَاءَ. TA VII, 53³², with سَيِّمَكَ and أَشْيَاءَ. بلاشيء.

e) MS من الْأَشْيَاءِ.

XIX. Of this poem vv. 9–10 are in Yāqut, and vv. 9, 13, 14 in LA; v. 9 also in *Anas*.
Metre *Kāmil*.

(81b) الرِّبَابُ جَمَاعَةُ أَحْيَاءَ: رَعْدٌ وَرَمَّةٌ وَثَوْرٌ وَصَبَّةٌ. وَالْهُمَامُ السَّيِّدُ. وَحَجَرٌ أَبُو أُمِّ رَيْ الْقَيْسِ الشَّاعِرِ ٥

١٣ وَنَحْنُ قَتَلْنَا جَنْدَلًا فِي جُمُوعِهِ وَنَحْنُ قَتَلْنَا شَيْخَهُ قَبْلَ ذَٰلِكََا

١٤ وَأَنْتَ أَمَرُوا هَٰكَذَا دُفٌّ وَتَيْنَةٌ فَتَصْبِحُ مَخْمُورًا وَتُمْسِي كَذَالِكََا

ويروى تُمْسِي مُتَارِكًا ٥

١٥ عَنْ الْوَثْرِ حَتَّى أَحْرَزَ الْوَثْرَ أَهْلُهُ وَأَنْتَ تَبَكَّى إِثْرَهُ مُتَهَالِكَا

[الوثر] مَثَلُ الدَّحْلِ وَهُوَ الْحَقُّ يَكُونُ لِلرَّجُلِ مَنْ تَمَّ أَوْ غَيْرَ ذَلِكَ ٥

١٦ فَلَا أَنْتَ بِالْأَوْتَارِ أَذْرَكْتَ أَهْلَهَا وَلَمْ تَكْ إِذْ لَمْ تَنْتَصِرْ مُتَمَاسِكَا

يقول لَمْ تَكُنْ مُتَمَاسِكًا بِطَلَبِ الْأَوْتَارِ إِذْ لَمْ تَنْتَصِرْ ٥

١٧ وَرَكَضَكَ لِرُلُولِهِ لَقِيَتْ الَّذِي لَفُوا فَذَاكَ الَّذِي أَنْجَاكَ مِمَّا هُنَاكََا

١٨ طَلِمْتَ تُغْنِي إِنْ أَصَبْتَ وَلَيْدَةً كَانَ مَعَدًّا أَصْبَحْتَ فِي حِبَالِكََا

XVIII.

١ لِمَنْ طَلِمَ لَمْ يَعْفُ مِنْهُ الْمَذَانِبُ فَجَنَّبَا ١ حَبِيرٌ قَدْ تَعَفَّى فَرَاهِبُ

ويروى الدَّنَائِبُ وَالْمَذَانِبُ وهما واحد: وَسَمِعْتُ أَعْرَابِيًّا مِنْ قَيْسٍ وَعَوِ يَقُولُ: إِنَّ نَكْلًا وَادٍ مَذْنَبُ.

وَمَذْنَبُ الْوَادِي أَفْسَلُهُ: وَأَعْلَى الْأَوْدِيَةِ تِلَاعُهَا وَاحِدَتُهَا ثَلَاثَةٌ ٥

a) This list is defective: the five tribes forming the confederacy called the *Ribab* were Taim, 'Adi, 'Auf (Ukl) and Thaur, sons of 'Abd-Manāt son of Udd, and Dabbah son of Udd; Mukht's scholion gives the names correctly.

b) Mukht. رَق.

c) Mukht. مُتَارِكَا (فَأَنْتَ مُتَارِكٌ لِمَنْ عَدَاكَ schol.); the latter reading seems to be demanded by the next verse, and the repetition of ذَلِكْ in rhyme is objectionable.

d) Mukht. عَلَى الْوَثْرِ.

e) Mukht. فَأَنْتَ.

f) MS لَوْلَاهُ.

g) Mukht. أَخْلَتْ. Schol. of Mukht: أَمَلَتْ مَعَدًّا كُلِّيَا.

XVIII. Of this fragment vv. 1—2 in Bakrī 409 (copied Wüst. Register 394 and Naṣr. 614) and v. 5 in Fa'iq, Asās, and TA. — Metre *Tawīl*.

h) MS وَاعْبِ and جَنْبُ حَبِيرٍ are collocated in a verse of Ibn Muqbil's cited Yāq. II, 194¹⁹.

عبروا: وقال أبو عبيدة والأصمعي: أَخَذْتُ مِنَ الْوَجِينِ [وهو] مَا غَلِظَ مِنَ الْأَرْضِ وَصَعَبَ السَّبَرِ فِيهَا. وَقَالَ
حَدَّثَ الْوَجْدُ الصَّخْمَةَ. وَالتَّمَكُّ الْعَظِيمَةُ السَّنَامُ ٥

٦ كَأَنَّ قَتْرِدِي فَوْقَ جَابِ مُطَرِّدٍ رَأَى عَائَةً تَهْوِي فَوَلَّى ٥ مُوَاشِكَا
قَتْرِدٍ عِدَانِ الرَّحْلِ وَاحِدًا قَدْ. [جَاب] لِحِمَارِ الْغَلِيظِ. وَالْمُطَرِّدُ الَّذِي قَدْ ظَرَدَهُ الْحَمِيرُ. وَالْعَائَةُ جَمَاعَةُ
خَمَرٍ. يَهْوِي تَسْرِعُ فِي عَذْوِهَا. مُوَاشِكَا أَيْ سَرِيعًا. شَبَّهَ نَاقَتَهُ فِي مُضِيِّهَا وَسُرْعَتِهَا [بِحِمَارِ الْوَحْشِ] ٥

٧ وَنَحْنُ قَتَلْنَا الْأَجْدَلَيْنِ وَمَالِكَا أَعْرَضَا فَقَدْ عَلَيْنَا ٥ وَهَالِكَا
لَاخِلَانِ رَجُلَانِ مِنْ بَنِيهِ. يَرِيدُ نَحْنُ قَتَلْنَا أَعْرَضَا عَلَيْكَ: وَهَالِكَا الْأَجْدَلَيْنِ مَالِكَا ٥

٨ وَنَحْنُ جَعَلْنَا الرُّمَحَ قِرْنَا لِنَنْخِرَهُ ٥ فَقَطَّرَهُ كَأَنَّمَا كَانَ وَارِكَا
٩ وَنَحْنُ قَتَلْنَا مَرْءَ الْخَيْرِ مِنْكُمْ ٥ وَقُرْصَا وَقُرْصُ كَانَ مِمَّا رَأَوْا لَدَيْكَ
١٠ وَنَحْنُ صَبَحْنَا عَامِرًا يَوْمَ أَقْبَلُوا ٥ سُبُوقًا عَلَيْهِنَّ النَّجَادُ بِوَاتِكَا
١١ عَظَمْنَا لَهُمْ عَظْفَ الصُّرُوسِ فَأَدَبَرُوا ٥ شِلَالًا وَقَدْ بَدَأَ الْمَجِيعُ السَّنَابِكَا
الصُّرُوسُ النَّمْلَةُ الَّتِي تَعْنَمُ مِنْ دَسَا مَنِهَا. شِلَالًا حِرَابِيًّا. وَالْمَجِيعُ الدَّمُ. وَوَاحِدُ السَّنَابِكِ سَنَبَكٌ وَهُوَ
مَقْدَمٌ حَمِيرٌ ٥

١٢ وَيَوْمَ الرِّبَابِ قَدْ قَتَلْنَا أَهْمَامَهَا وَحُجْرًا قَتَلْنَاهُ وَعَمْرًا كَذَلِكَا

a) MS موامكا, and so in scholion; no such root exists; text follows Mukht.

b) Evidently verses have dropped out between v. 6 and v. 7; it is impossible that the transition from the *nasīb* to the main subject of the poem should be as abrupt as here. Mukht. reads
أَعْرَضَهُمْ. c) MS مهالكا (but see scholion).

d) Mukht. has an entirely different verse here:

وَذَحْنَ الْأَوَّلَى إِنْ تَسْتَطِيعَ رِمَاحَنَا تَفْدَكَ إِلَى نَارٍ لَعَمْرُ إِلَيْهَا

e) Qurs is named again in No. XX, v. 11; and in a note at p. 79 of Prof. Hirschfeld's edition of the *Dirw.* of Ḥassān b. Thābit the name is cited as that of a king of Ghassan who had a conflict with the Banu Asad. f) MS اولكا.

g) Cited LA V, 63¹⁷, with عَلَيْهِنَّ الْأَثَرُ. Mukht. has النِّجَارُ (explained as النَّمْلَةُ وَالْقُرْمُ).

h) Mukht. سَرَاعًا (with شِلَالًا as v.l. in scholion).

i) Mukht. هُمَاعِمًا.

XVII.

- ١ *a* تَعَفَّتْ رُسُومٌ مِّنْ سُلَيْمَى دَكَادِكَا خَلَاءَ نَعَقِيهَا الرِّيحُ سَوَاهِكَا
 يبرى: * أَقَوْتُ رُسُومًا مِّنْ سُلَيْمَى دَكَادِكَا*. ويبرى * تُحَوِّلُ رُسُومًا مِّنْ سُلَيْمَى دَكَادِكَا*. والرُّسُومُ مَن يَفْرُقُ
 من الدِّيار. *c* والدَكَادِكُ أَرْضُونَ مُسْتَوِيَّة. ويبرى قِفَارًا. والنَّسَوَاعُكُ الرِّيحُ الَّتِي تَمُرُّ مَرًّا شَدِيدًا وَتَقِي بِشَوَارِ
 واحدًا سَاهِكَةً ۞
- ٢ *d* تَبَدَّلَنَ بَعْدَى مِّنْ سُلَيْمَى وَأَهْلِيهَا نَعَامًا تَرَاعَاهَا ۞ وَأَدَمًا تَرَائِكَا
 تَرَاعَى هَذِهِ النِّعَامُ الرُّسُومُ. والأَدَمُ الطَّبَاءُ الَّتِي لَيْسَتْ بِخَالِصَةِ الْبَيْضِ: وَالْأَرَامُ الطَّبَاءُ الْبَيْضِ وَفِي
 تَسْكُنُ الرَّمَالِ وَاحِدًا رَّئِمَ ۞
- ٣ وَقَفَّتْ بِهَا أَبْكَى بُكَاءَ حَمَامَةٍ أَرَاكِيَّةٍ تَدْعُو حَمَامًا أَوَارِكَا
 يقول وَقَفَّتْ فِي هَذِهِ الرُّسُومِ. وَالْأَرَاكِيَّةُ الَّتِي فِي شَجَرِ الْأَرَاكِ ۞
- ٤ إِذَا ذَكَرْتَ يَوْمًا مِّنَ الدَّهْرِ شَجَّوَهَا عَلَى فَرْعٍ سَابٍ أَذْرَتْ الدَّمَعَ سَائِكَا
 (81a) يقول إِذَا ذَكَرْتَ الْحَمَامَةَ شَجَّوَهَا يَرِيدُ حَزْنَهَا وَالشَّجْوُ الْحُزْنُ: وَفِي الْحُزْنِ أَرْبَعُ نَغَاتٍ: الْحُزْنُ
 وَالْحُزْنُ وَالْحُزْنُ وَالْحُزْنُ. وَالسَّابُّ عُوْدُ الشَّجَرِ الَّتِي يَقُومُ عَلَيْهَا. أَذْرَتْ صَبَّتْ. سَائِكَا صَدَّ ۞
- ٥ سَرَاةُ الضُّحَى حَتَّى إِذَا مَا عَمَايَتِي تَجَلَّتْ كَسَوْتُ الرَّحْلَ وَجَنَاءَ تَامِكَا
 سَرَاةُ الضُّحَى *g*. [أَوَّلُ الضُّحَى]. عَمَايَتِي غَفْلَتِي. تَجَلَّتْ تَكَشَّفَتْ. وَالْوَجَنَاءُ الْعُظِيمَةُ الْوُجَدُ: عَنْ

XVII. Mukht. pp. 87—88. Metro *Tawil*.

In Mukht. the order of verses differs from that of the text, as follows:

1—8, an additional verse in place of 9, 12, 17, 18, 14, 15, 16, 13, 10, 11.

a) Mukht. تَعَقِيمٌ and تُحَوِّلُ رُسُومًا مِّنْ.

b) „Den Accus. دَكَادِكَا kann ich mir weder bei der Lesart تَعَفَّتْ noch bei أَقَوْتُ erklären. Die Lesart تَحَوِّلُ sieht aber aus wie eine Correctur, um eine Construction hinein zu bringen;

es wäre دَكَادِكَا ein بدل zu رُسُومًا. Vermuthlich sehr alte Corruptel.“ (Nöldeke).

c) Dakadik is a place-name: see ante, III, 2 and Bakrī, 346.

d) Mukht. تَبَدَّلَ and تَرَاعَى (sic).

e) MS وَاَدَمَ.

f) The MS has no vowels to any of these forms; the last two are not mentioned in Lane.

g) Supplied from Mukht. scholion.

بعد حلا: والتصرف أيضاً تفلُّب الطائر جناحيه أى إطارته [ياقنا]. ويرى: *درست ليطول تراوح
لأرض.

٢ «فَوَقَفْتُ بَيْنَا نَاقَتِي لِسَوَالِيهَا فَصَرَفْتُ وَالْعَيْنَانِ تَبْتَدِرَانِ
٣ سَخِمَا كَانَ شُنَانَةً رَجِيْبَةً سَبَقْتُ إِلَى مَمَائِهَا الْعَيْنَانِ

حما ضا. والمأخوذ القتب. رجيبة جات في رجب.

٤ أَيَّامَ قَوْمِي خَيْرُ قَوْمٍ سَوَقَةٍ لِمُعَصِبٍ وَلِبَائِسٍ وَلِعَافِي
يقول كان في أمه قوص. وقوله سَوَقَةٍ قال أبو عمرو الناس كلهم سَوَقَةٌ إلا من كانت في يديه شُعْبَةٌ من

سلطان. والمعصِب الذي يُعَصِب على بطنه الحَجَر من الجوع (80b)

٥ «وَلِنَعْمَ أَيْسَارُ الْجَزُورِ إِذَا زَهَتْ رِيحُ الشِّتَاءِ وَمَأْلَفُ الْحَجِيرَانِ
الأيسر الذي يسهل بقلعها ويقامرون ويتحرون (الجزراً) ويتعمونها واحد يسر. وقوله إذا زَهَتْ
ريح الشتاء يقول [إذا] أَرْفَعَتْ

٦ أَمَا إِذَا كَانَ الطَّعَانُ فَإِنَّهُمْ قَدْ يَخْضِبُونَ عَوَالِي الْمُرَانِ
واحد العوالي عَالِيَةٌ وفي دون السنان بِشِيرٍ أو ذِرَاعٍ حَيْثُ يُعْقَدُ الفِالَاءُ. والمران القنأ

٧ أَمَا إِذَا كَانَ الصَّرَابُ فَإِنَّهُمْ أُسْدٌ لَدَى أَشْبَالِهِنَّ حَوَانِي
٨ أَمَا إِذَا دُعِيَتْ نَزَالٍ فَإِنَّهُمْ يَكْحَبُونَ لِلْمُرْكَبَاتِ فِي الْأَبْدَانِ
٩ فَتَحَلَّدَتْ أَبْعَدَهُمْ وَأَسْتُ بِخَالِدٍ فَالْدَهْرُ دُوٌّ غَيْرُ وَدُوٍّ أَلْوَانِ
١٠ زَالِلُهُ يَعْلَمُ مَا جَهَلْتُ بِعَقْبِهِمْ وَتَذَكَّرِي مَا فَاتَ أَيَّ أَوَانِ

a) Yāq, l. c., as text.

b) MS وكانس.

c) MS ان.

d) Cited LA XIX, 81²⁴, where the 2nd hemist. is رِيحُ الشِّتَاءِ وَمَأْلَفُ الْحَجِيرَانِ, with إقوال. In our MS the first hemist. is corrupt (probably from defects in the original from which the copy was made) and reads وَلِنَعْمَ السَّرُّ لِلْجُرُي رِيحُ: the scholion however shows that the true text is that of LA.

e) MS عاب.

f) MS اللوى والمران القنأ.

g) MS أَشْبَالِهِمْ.

h) 'Ask. ردى الرِّصْف; the author criticises the verse as يحدون.

i) MS بعضهم; for the converse (ن for ص) see ante No. XIII, 9.

j) 'Ask. reads مَا جَهَلْتُ وَمَا جَهَلْتُ وَتَذَكَّرِي مَا فَاتَ أَيَّ أَوَانِ, and describes the verse as مَخْلَعٌ النَّظْم; he proceeds: ومعنى لست دُخِنْتُ إِلَّا لِأَعْلَمَ مَا جَهَلْتُ وَتَذَكَّرِي مَا فَاتَ أَيَّ أَوَانِ كان

الدِقَقَةُ الَّتِي تَنْدَفِقُ فِي سَيْرِهَا كَانْدِقُ الْمَاءِ فِي السَّرْعَةِ. ^a وَالْأَرْقَلُ حَتَرَبٌ مِنَ السَّيْرِ هـ

١٤ ^b فَمِلْنَا وَنَازَعْنَا الْحَدِيدَ أَوَانِسًا عَلَيْهِمْ جَيْشَانِيَّةٌ ذَاتُ أَغْيَالٍ
الْأَوَانِسُ اللَّوَالِي يُوتَسُّ بِهِنَ مِنْ غَيْرِ ذَنْبٍ. وَالْجَيْشَانِيَّةُ بُرُودٌ حُمْرٌ وَسُودٌ. ذَاتُ أَغْيَالٍ ذَاتُ سَعَةِ وَطُولٍ
وَيُقَالُ ذَاتُ خُطُوطٍ هـ

١٥ وَمَلَنَ إِلَيْنَا بِالسَّوَالِفِ وَالْخُلَى وَبِالْقَوْلِ فِيمَا يَشْتَهِي الْمَرْحُ الْخَالِي
١٦ (80a) كَأَنَّ الصَّبَا جَاءَتْ بِرِيحٍ لَطِيمَةٍ مِّنَ الْمِسْكِ لَا تُسْطَاعُ بِالثَّمَنِ الْعَالِي
١٧ وَبَرِيحٍ خُرَامِي فِي مَذَانِبِ رَوْضَةٍ جَلَا دِمْنَهَا سَارٍ مِّنَ الْمَزَنِ هَطَّالٌ
الْطِيمَةُ الْقِطْعَةُ مِنَ الْمِسْكِ وَجَمْعُهَا لُطَائِمٌ. يَقُولُ لَا تُشْتَرَى هَذِهِ الطَّيْمَةُ إِلَّا بِالثَّمَنِ الْعَالِي. وَيُسَمَّى كَلْبٌ
صَبَاً. وَالْمَذَانِبُ مَجَارَى الْمَاءِ مِنَ التَّلَاعِ إِلَى السَّرُوحِ: وَالتَّلَاعُ مَجَارَى الْمَاءِ ^d مِنْ أَعْلَى الْجَبَلِ وَاحِدُهُ تَلْعَةٌ
وَالْمَذَانِبُ مَجَارَى الْمَاءِ فِي أَسْفَلِ الْجَبَلِ وَاحِدُهَا مَذْنَبٌ. وَالدِّمْنَةُ الْأَبْعَارُ وَالْأَبْوَالُ. سَارٍ مِنَ الْمَزَنِ سَحَابٌ
^e جَاءَتْ لَيْلًا [أَيْ] سَرَتْ. هَطَّالٌ تَهْطُلُ النَّصَبَ هـ

XVI.

١ اِرْلَمِنَ الدِّيَارِ بِبُرْقَةِ الرُّوحَانِ دَرَسَتْ وَغَيْرَهَا صُرُوفُ زَمَانٍ

الْبُرْقَةُ حِجَارَةٌ وَرَمَلٌ أَوْ حِجَارَةٌ وَطِينٌ: وَكُلُّ لَوْنَيْنِ فِيهِ بُرْقَةٌ وَتُجْمَعُ بُرْقٌ: وَيُقَالُ جَبَلٌ أَبْرَقَ إِذَا كَانَ فِيهِ
سَوَادٌ وَبَيَاضٌ وَكِسَاكٌ أَبْرَقَ إِذَا كَانَ فِيهِ سَوَادٌ وَبَيَاضٌ وَحُمْرَةٌ وَغَيْرُ ذَلِكَ. وَصُرُوفُ الزَّمَنِ تَقْلِبُهُ بِأَحْلَاهِ حَالٍ

^a) MS وترقّل.

^b) Cited Bakrī 258⁹; second hemistich in Yāq. II, 177²⁰ (with اعسال misprinted for اغيال).
Bakrī فَمِلْنَا for فَمِلْنَا, and so Naṣr. Jaishūn is a *Mikhlaf* in al-Yaman.

^c) MS دغب; but see scholion.

^d) MS في.

^e) MS ذات.

XVI. Vv. 1—2 of this poem are in Yāq., Bakrī, Naṣr.; v. 5 in LA; vv. 8, 9, 10 in 'Askarī,
Kitāb as-Sin'atāin, 126. Metre *Kāmil*.

^f) Bakrī 427⁷ as text: Yāq. I, 582¹⁶ الْأَزْمَانِ تَقَادِمُ الْأَزْمَانِ.

عَنْهَا لَمَعَم مُسْتَعَارًا. وقوله قليلاً بقول أُمِّ حَتٍّ بِهَا قَلِيلًا الْأَصْوَاتُ. والِعِرَارُ اصْوَاتُ الظُّلَمَانِ وَالْعِبَاعِ عَيْبُ الْمُسَوِّدِ وَاحِدُهُمَا غَيْبٌ يُرِيدُ النِّعَامَ السُّودَ وَالرُّمْدَ. وَيُرْوَى قَلِيلٌ بِالرَّفْعِ. وَالِعِرَارُ لِلظُّلَمَانِ وَالزُّمَارِ اصْوَاتُ

إِلَى النِّعَامِ (79b)

خَلَّتْ مِنْهُمْ وَأَسْتَبَدَّتْ غَيْرَ أَبْدَالٍ
بِهَا وَاللَّيَالَى لَا تَدُومُ عَلَى حَالٍ
أُرْجَى لَيَانَ الْعَيْشِ^٥ [وَالْعَيْشُ] ضَلَالٌ
بِنَاسِيهِمْ طَوْلَ الْحَيَاةِ وَلَا سَالِي
وَنَأْيَ بَعِيدٍ وَآخِثَلَاثٍ وَأَشْغَالٍ
وَبَيْنَ أَعَالَى الْخَلِّ لِاحِقَةِ التَّالِي
وَيُرْوَى بَيْنَ أَعَالَى الرَّوْضِ. d وَالْخَلُّ الطَّرِيقُ الصَّغِيرُ

فِي الرَّمَالِ

فَلَمَّا رَأَيْتُ الْخَادِيَيْنِ تَكَمَّشَا
خَادِيَيْنِ الْمَافِقِينَ. اِنْ يَذْهَبَا نَاعِمًا بِالْ: يُرِيدُ اَنْ
يَذْهَبَا بِهِذِ الْمَرْأَةِ وَهِيَ نَاعِمَا الْبَالِ
رَفَعْنَا عَلَيْهِنَ السِّيَاطَ فَقَلَّصَتْ
خَلُوجٍ بِرَجْلَيْهَا كَأَنَّ فُرُوجَهَا
خُلُوجٌ يَدْفَعُ يَيْنَ. وَالْقِيَافِيُّ الصَّحَارَى وَاحِدُهُمَا قِيَفَاءُ. وَالسُّهُوبُ الصَّحَارَى الَّتِي لَا شَيْءَ فِيهَا وَاحِدُهَا
سُيْرٌ. وَلَأَلَّ مِثْلَ الشَّرَابِ إِلَّا اِنْ آلَ صَحْوَةٌ وَالسَّرَابُ نِصْفُ النَّهَارِ
فَالْحَقْنَا بِالْقَوْدِ كُلِّ دِقْقَةٍ
مُصَدَّرَةٌ بِالرَّحْلِ وَجَنَاءَ مِرْقَالٍ

a) See Yāq. V 334—5 for corrections of text in III, 772.

b) Yāq. فَقَدِمَا أَرَى (أَتَى misprinted): our reading (MS clear) is more in accordance with 'Abṛd's usage; see ante, No. XI, 16.

c) Another careless lacuna in the MS, filled on the assumption that it is due to homoioteleuton. We might read صَلَّالِي and so avoid the إِقْوَاءَ; but Nöldeke observes: "Ich würde lieber صَلَّالٍ, mit إِقْوَاءَ, lesen. Ich weiss nicht, ob für ein solches Intensiv Adj. das Personal-suffix passt."

d) الْخَلُّ seems here to be a place-name; see Yāq. II, 464, Bakrī 316.

e) MS رَفَعْنَ.

f) MS دَوَّعَهُ (but دَوَّعَهُ in scholion).

٨ مِنْ كُلِّ عِجْلَزَةٍ بَادٍ نَوَاجِذُهَا عَلَى اللِّجَامِ تُبَارَى الرَّكَبِ فِي عَنَدِ
الرَّكَبَانِ ضَرْبٌ مِنْ عَدْوِهَا. وَالْعِجْلَزَةُ الشَّيْءُ الشَّدِيدُ. تُبَارَى الرَّكَبُ تُعَارِضُهُمْ. عَنَدٌ أَيْ تَدَعَبُ عَلَى الْفَرْجِ ٥
٩ وَكُلِّ أَجْرَدَةٍ قَدْ مَالَتْ رِحَالَتُهُ تَهْدِي الْمَرَائِلَ نَعْمَ نَائِي الْكَتَدِ
[نهد] المراكل يريد ضخم الوسط حيث يركله الركب. ونقي الكتد مرتفع لتند: [وتند] الحرك
من البعير وموضع a التَّبَجِ من الفرس [أى] مُنْقَطِعُ الْعُدَّةِ مِمَّا يَلِي الْحَارِكَ ٥

١٠ حَتَّى تَعَاظَيْنَ غَسَانًا فَكَرَبَهُمْ يَوْمَ الْمَرَارِ وَلَمْ يَلُؤُوا عَلَى أَحَدٍ
١١ b كَمَا رَأَوْكَ [وَأَبْلَجُ الْبَيْضِ وَسَطَهُمْ وَكُلُّ مُطَرِدٍ الْأَنْبُوبِ كَالْمَسَدِ
بُلَجٌ شَبَّهَهَا c [بِالضَّبْحِ فِي بَيَاضِهَا]. مُطَرِدٌ الْأَنْبُوبِ طَوِيلٌ مَقْعَمٌ. وَالْمَسَدُ الْحَبْلُ مِنَ التَّلِيفِ ٥
١٢ d غَوَتْ بَنُو أَسَدٍ غَسَانٌ أَمْرَهُمْ وَقَدْ مَا وَقَفَتْ غَسَانٌ لِيَلْشُدَ

XV.

١ أَمِنْ مَنَزِلٍ عَافٍ وَمِنْ رَسَمٍ أَطْلَالٍ e [بَكَيْتَ وَهَذَا] يَبْكِي مِنَ الشَّوْقِ أَمْثَالِي
٢ دِيَارُهُمْ إِذْ هُمْ جَمِيعٌ فَأَصْبَحَتْ
٣ قَلِيلًا بِهَا الْأَصْوَاتُ إِلَّا عَوَازِفًا
الْأَجَالُ الْأَطْلَالُ بَقَرٌ أَوْ ظَبَاءٌ: وَاحِدُ الْأَجَالِ إِجْلٌ: وَالْأَجَلُ لَا يَكُونُ إِلَّا مِنَ الْبَقَرِ وَالظَّبَاءِ فَقَدْ جَعَلَهُ

a) MS انبسم (no such root exists): see LA IV. 380¹⁷.

b) MS رأونا بك. Cf. No. II, 25, ante; perhaps we should read رأونا.

c) Added conjecturally.

d) MS عَيْتٌ. عَيْتٌ ist schwerlich richtig. Aber was? zur Noth عَيْتٌ, als Causativ von عَيْى das transitiv sein darf (Lisán XIX, 349 pænult.), aber doch kaum recht passt. غَوَتْ gäbe einen passenden Gegensatz zu لِيَلْشُدَ, und da غَوَى = غَوَى sein kann (Lis. XIX 378¹¹), so könnte auch غَوَى doppelt transitiv sein. Aber misslich ist das auch! (Nöldeke).

XV. Of this poem vv. 1, 2, 4, 5 are in Yāq. III, 772, and v. 14 in Bakrī 258. Naṣr. has reproduced them at p. 611. Metre Ṭawīl.

e) Carelessly omitted in MS. Yāq. and Naṣr. بَكَيْتَ, but usage is generally in favour of the second person.

f) Added conjecturally to fill metrical lacuna: see end of scholion.

XIV.

١ دَعَا مُعَاوِيَةَ فَاسْتَكْتَمَ مَسَامِعُهُمْ يَا لَهْفَ [نَفْسِي] لَوْ تَدْعُو بَنِي أَسَدٍ

سَمِعَ فِي سَمِعَتْ: يَعلُ سَمِعَتْ وَاسْتَكْتَمَ مَعْنَى وَاحِدٌ ٥

٢ نَدْعُو إِذَا حَامَى الْكُمَاةَ لَا ٥ (كَيْسَلًا) إِذَا السُّيُوفُ بِأَيْدِي الْقَوْمِ كَالْوَقْدِ

٣ لَوْ غَمَّ حُمَانُكَ بِالْمُحَمَّى حَمُونََ وَلَمْ تَتَرَكَ لَيَوْمٍ أَقَامَ النَّاسُ فِي كَبَدٍ

٤ كَمَا حَمَمْنَاكَ يَوْمَ الثُّغِفِ مِنْ شَطِيبٍ وَالْفَضْلُ لِلْقَوْمِ مِنْ رِيحٍ وَمِنْ عَدَدٍ

سَمِعَ حَمَلٌ. وَتَنَعَفَ أَسْلَحُ الْجِدْلِ. وَتَفَضَّلَ الْقَوْمُ: يَقُولُ الرِّيحُ مَعَهُمُ وَالْعَدَدُ لَهُمْ. وَيُرْوَى مِنْ صَوْتٍ

وَمِنْ غُرْدٍ: أَوْ تَغُرْدٍ يَرِيدُ الصَّوْتِ عِنْدَهُ ٥

٥ أَوْ لَا تَتَرَكَ يَجْمَعُ لَا كِفَاءَ لَهُ قَوْمٌ هُمْ الْقَوْمُ رَفِي الْأَنْأَى وَفِي الْبُعْدِ

٦ يَجْتَحِفُ كَبِهِمِ اللَّيْلُ مُنْتَجِعٌ أَرْضَ الْعَدُوِّ لَهَا مِنْ وَأَفْرِ الْعَدَدِ

الْأَنْأَى مِنْ أَنْأَى بَنِي أَيْ بَعْدَ. انْجَحَفَ الْجَيْشُ. الْبَيْمُ الْأَسْوَدُ: وَأَمَّا شَبَهُهُمْ بِاللَّيْلِ لِأَنَّ اللَّيْلَ يُغَطِّي

لَيْلِي ٥. ٧ وَلَهُمْ لَيْلِي بَلَقِيَهُ كُلُّ شَيْءٍ يَدْعُبُ بِهِ. وَالْمُنْتَجِعُ الضَّالِبُ ٥ (79a)

٨ الْقَائِدُ الْخَيْلَ قَرْدِي فِي أَعْنَتِهَا وَرَدَّ الْقَطَا هَجَرَتْ ظِمًّا إِلَى الشَّمَدِ

XIV. Vv. 1, 3 and 4 of this poem are cited elsewhere. Metre *Basif*.

a) LA XII, 324²⁰: Fā'iq I, 301; Ham. (commy.) 395²², all with نَدْعُو Naqr. 612, Yāq. III, 289, as text.

b) Inserted conjecturally: MS reads unmetrically لَا نَدْعُو إِذَا حَامَى الْكُمَاةَ وَلَا إِذَا الْخَبَرُ.

c) Yāq. l.c. and Naqr. بِالْمُحَمَّى حَمِيَّتَ.

d) Yāq. ut sup. and Bakrī 811²⁰. Yāq. vocalizes شَبَّ and Bakrī شَبَّ. The Battle of the Skirt of Mount Shaṭīb is also referred to in a poem of Bishr b. Abī Khazim, quoted in Yāq. l.c.; the antagonist of Asad was Numair, a branch of 'Amir b. Ṣaṣa'ah.

e) MS جَمِعَهُمْ (this suggestion is due to Prof. Nöldeke).

f) In view of the identity of meaning of أَنْأَى and بَعْدَ, the original reading was probably فِي الْأَدْنَى.

g) MS carelessly بِالْبَيْمِ.

h) "Dieser Vers ist ohne Verbindung. Vorher muss etwas ausgefallen sein, worauf sich عَدَدٌ bezieht" (Nöldeke).

- | | | |
|----|--|---|
| ١٠ | a [وَعِشَى بِالَّذِي يُغْنِيكَ حَتَّى | إِذَا مَا شِئْتَ أَنْ تَنْأَى فَيَبِينِ] |
| ١١ | فَإِنْ يَدُكَ فَاتَنِى أَسْفَا شَبَابِي | وَأَضْحَى الرَّأْسَ مِنِّى كَالدَّخِينِ b |
| ١٢ | وَكَانَ اللَّهُ حَالْفِنِى زَمَانَا | فَأَضْحَى الْيَوْمَ مُنْقَطِعَ الْقَرِينِ |
| ١٣ | فَقَدْ أَلْجُ الْخَبَاءِ c عَلَى الْعَذَارَى | كَأَنَّ عُيُونَهُنَّ عُيُونُ عَيْنِ |
| ١٤ | يَمْلَنَ عَلَى بِالْأَقْرَابِ طَوْرًا | وَبِالْأَجْيَادِ كَالرِّبِطِ الْمَصُونِ |
| ١٥ | وَأَسَمَرَ قَدْ نَضَبْتُ لِيذَى سَنَاءَ | يَرَى مِنِّى مَحَافِظَةَ الْيَقِينِ |
| ١٦ | (78b) يُكَأُولُ أَنْ يَقُومَ وَقَدْ مَضَتْهُ | مُغَابَنَةٌ بِذِي خُرُصٍ قَتِينِ |

قال أبو عمرو: القَتِينُ الرَّهِيدُ الَّذِي لَا جَوْلَ بِأَكْلٍ وَلَا يَشْرَبُ: *d* وَالْقَتِينُ عَهْدُ السِّنِّينَ. جَوْلٌ (أَنْ) يَقُومَ
أَي يَقُومُ الرَّجُلُ [مِنْ] *e* طَعْنَةً أَمَاتَهُ. وَقَدْ مَضَتْهُ أَيْ *f* نَفَدَتْ مِنْهُ الطَّعْنَةُ. وَالْمَغِينَةُ الطَّعْنَةُ أَيْ
وَتَغْبِي مَنْ لَحِمِهِ كَمَا *g* يُغْبِي التَّوْبُ [أَي] *h* يُبْنِي ^{هـ}

- ١٧ إِذَا مَا زَعَادَهُ مِنْهَا نِسَاءٌ
١٨ وَخَرَقِي قَدْ ذَعَرْتُ الْجَوْنَ فِيهِ

الشُّنُونُ الَّذِي لَيْسَ بِالسَّمِينِ [وَلَا] الْمَهْزُولِ يَبَيِّنُ ذَلِكَ. زَوَالُ الْجُمُودِ الْبَقَرِ وَالنَّضْبَةُ: وَنَحْنُ أَرَادَ بَيَانَهَا ۝

a) Added from Mukht.; cf. ante, No. XI, 11, 12.

على فأننى وأنا أسف عليه. واللجين الخبط وهو ورق الطلح يدق. ^{b)} Scholion of Mukht: واللجين الورق يخلط إما يدقيق وإما ينوى: وفي الاصمعي
 واللجين الزيت على الشيء إذا جف شبه لغام الإبل مثل بياض شعره. واللجين ورق الشجر يخبط
 فهو لوان رطب وبابس فشبه الشيب باليابس والسواد بالرطب. ويروى كـللجين (so Nasr. reads)
 يريد القصة: ذلك عيب من عيوب القافية يسمى السناد

c) Nahr. reads *عَلَىٰ مُلْكُ * كَانْ دِيَارُكُمْ أَمْلُ الْخَبِيرِينَ*; it is not stated where this version is found.

MS انعدراى كبن MS والقبس d)

e) ضعیف MS

f) MS بعدت.

g) MS ٤٤٢ (twice).

ای طَعَنَهُ مُعَابِنَةً تَغِيْبُ مِنْ لَحْمِهِ اِی تَثْبِيْهِ: وِبِرْوِی مُعَابِنَةً اِی وَحْوِ Mukht.'s scholion: سِیَا ۱) یَرِی ذَاکَ وَیُعَابِنُهُ. وِبِرْوِی مُعَابِنَةً. وَمَصْنَعُهُ نَقَذَتْهُ. وَالْخَرَصُ اَنْسَانٌ وَتَمِیْنٌ مُّخَدَّدُ الرَّأْسِ: وَتُعْمِرُ اَنْسَا
V. 16 is cited LA XVII, 208¹⁹ as in text; see discussion there. النقیل الطعم الخ ۵

i) MS عاتق *contra metrum*.

والجور الظلمان وتكون البقر ايضاً والنصب بياضمين Mukht. : — z)

XIII.

- ١ «تَغَيَّرَتِ الدِّيَارُ بِدِي الدِّفِينِ فَأَوْدِيَةَ الْيَمَى فَرَمَالِ لِينِ
٢ «فَخَرَجَنِي دِرْوَةً فَقَفَا دِيَالِ يُعْقَى آيَهُ سَلَفُ السِّنِينَ
- يعقَى يندرس. أنه علامته واحدا آية. والسلف ما تقدم من السنين. ويرى آية ممر السنين ٥
- ٣ «تَنْصُرُ صَاحِبِي أَنْرَى حُمُولًا تُسَاقُ كَأَنَّهَا عَوْمُ السِّفِينِ
٤ «جَعَلَنِي الرَّفْعُ مِنْ رُكْبِكَ شِمَالًا وَنَكَبَنَ الطَّوَى عَنِ الْيَمِينِ
٥ «أَلَا عَتَبْتُ عَلَى الْيَوْمِ عَرْسِي وَقَدْ هَبَّتْ بِلَيْلٍ تَشْتَكِينِي
٦ «فَقَالَتْ زِلِي كَبُرْتَ فَقُلْتُ حَقًّا لَقَدْ أَخْلَفْتُ حِينًا بَعْدَ حِينِ
- أخلفت كما يغل لأجل أخلف عام. ويرى لقد خلفت حينًا أي مضت له سنون بعد سنين ٥
- ٧ «تُرِيَنِي آيَةَ الْإِعْرَاضِ مِنْهَا وَفَطْتُ فِي الْمَقَالَةِ بَعْدَ لِينِ
٨ «وَمَطْتُ حَاجِبِيهَا أَنْ رَأَتْنِي كَبُرْتُ وَأَنْ قَدْ أَبْيَضْتُ قُرُونِي
- آية الإعراض علامة الإعراض. m وفطت عتبت. ومطت حاجبها أي تئنت: ويقال مدنته. قرونها ذوائبها ٥
- ٩ «فَقُلْتُ لَهَا رُؤْيَاكَ بَعْضَ عَتْبِي فَإِنِّي لَا أَرَى أَنْ تَزْدَهِيَنِي

XIII. Mukht. pp. 92—94. Vv. 1—4, 11, 13 are in Naṣr. 612; other verses are cited as mentioned in the notes. Metre *Wafir*.

a) Yāq. II, 726¹² and 810⁹, as text.

b) Omitted in Yāq. II, 810, but given in II, 726; wanting in Mukht. Yāq. فليلى ديال.

c) MS ممر السنين; Naṣr. reads ممر السنين.

d) Mukht., Yāqut II, 810, Naṣr., تبيين.

e) Mukht. يَشْبَهُ سِيرَهَا عَوْمَ; Yāq. id. with تَشَبَهَ; Naṣr. id. with يشبه; see ante, No. VIII, 5.

f) MS العنح من ركب; Mukht. as text. Yāq. (II, 810) and Naṣr. الفلج.

g) MS وكسا. h) MS علب. i) MS حب بليل نسكين.

j) MS في كثر. k) Mukht. incorrectly وَفَطْتُ.

l) MS انتصب. m) MS وقطعت عست.

n) So Mukht. MS بعد.

o) So MS; Mukht. تَزْدَهِيَنِي in text, but تَزْدَهِيَنِي in scholion.

١٤ أَمَا إِذَا أَسْتَدْبَرْتَهَا فَكَأَنَّهَا قَارُورَةٌ صَفَرَاءُ ذَاتُ كَيْسٍ^a

شَبَّهَهَا بِالْقَارُورَةِ فِي اسْتِدَارَةِ أَوْرَاقِهَا. وَالْكَيْسُ مَا كُيِسَ فِيهَا مِنَ الطَّيْبِ مِنَ الْمَلَابِ: وَالْمَلَابُ صَرْبٌ مِنَ الطَّيْبِ مِنَ الزَّعْفَرَانِ وَغَيْرِهِ ٥

١٧ وَإِذَا اقْتَنَصْنَا لَا يَجِئُ خِضَابُهَا وَكَأَنَّ بَرَكَّتَهَا مَدَاكَ عَرُوسٍ

لِخِضَابِ الدَّمِ. وَالْبِرْكَةُ الصَّدْرُ. وَالْمَدَاكَ الصَّلَاةُ الَّتِي يُسَكِّفُ فِيهَا الطَّيْبُ ٥

١٨ وَإِذَا دَفَعْنَا لِلْخِرَاجِ فَتَهَبُهَا أَذْنَى سَوَامِ الْجَامِلِ الْمُحْلُوسِ

الْخِرَاجُ جَمَاعَةُ الشَّجَرِ وَاحِدُهَا حَرْجَةٌ: وَيُقَالُ الْخِرَاجُ جَمَاعَةُ النَّعَمِ ٥

١٩ هَاتِيكَ تَحْمِلْنِي وَأَبْيَضُ صَارِمًا وَمَسْكَرَبًا فِي مَارِنٍ مَكْمُوسِ

الْمَكْمُوسُ السِّنَانُ. وَالْمَارِنُ الْقَنَاةُ اللَّيْتَةُ. الْمَكْمُوسُ رُمُحٌ طَوْنُهُ خَمْسُ [أَذْرَعٍ] ٥ d

٢٠ فِي أُسْرَةٍ يَوْمَ الْحِفَاطِ مَصَالِتٍ كَالْأُسْدِ لَا يُنْمَى لَهَا بِفَرْدٍ

الْأُسْرَةُ لِلْجَمَاعَةِ. وَالْحِفَاطُ الْمَحَافِظَةُ عَلَى الْقَتَالِ [و] فِي الْحَمِيَّةِ: وَالْأُسْرَةُ أَيْضًا الْعَشِيرَةُ: وَالْحِفَاطُ أَيْضًا

الْعُصْبُ. مَصَالِتُ أَيْ أَصْلَحْنَا سُبُوتَهُمْ وَشَبَّهُوا وَأَخْرَجُوا مِنْ أَغْمَادِهَا. وَالْقَيْسُ مَا افْتَرَسَتْهُ: وَهُوَ ثَقُ

الْعُنُقِ ٥ (78a)

٢١ وَبَنُو خَزِيمَةَ يَعْلَمُونَ بِأَنَّنَا

٢٢ نُبْكِي عَدُوَّهُمْ وَيَنْطُحُ^g كَبْشَنَا لَهُمْ وَلَيْسَ النَّطْحُ بِالْمَوْمُوسِ

a) MS كَيْسٍ, and so in scholion.

b) Cf. I. Q. Mu'all. 62.

c) MS صَالِدٍ. This verse is in LA VII, 371¹⁵ and XVII 290²⁵, where wrongly stated to refer to a camel; in both places مَدْرَبًا for our مَدْرَبًا. It is also found, without the name of the poet, in Jāhīq, Bayān, II, 55⁹, where the reading is مَحْرَبًا.

d) An additional verse, LA VIII, 106⁵, would fit in between vv. 19 and 20;

صَدَقَ مِنَ الْهِنْدِيِّ أَلَيْسَ جَبَّةٌ لَحِقَتْ بِكَعْبٍ كَانَتْوَا مَلِيسَ

(LA misprints جَبَّةٌ for جَبَّةٌ).

e) MS في أسر موم.

f) MS من غير في عطيه ونيس.

g) MS حِينًا. This word may possibly be حِينًا, but probably the old form of ك, without a markaz, has been mistaken for >; one certain case of this will be found in the scholion to v. 9 of No. XXI below. نَطْحُ is indicated by the verb كَبَشَ.

٩ كَأَنَّهَا تَحْنُو إِذَا مَا أُرْسِلَتْ عَوَدَ الْعِضَاءُ وَدَقَّتْ بِفُؤُوسٍ
١٠ أَفْنُتْ بَهَجَتَهَا وَبَيَّ سَمَائِهَا بِالرَّحْلِ بَعْدَ مَحِيلَةٍ وَشَرِيسٍ

مَحِيلَةٍ: من الحيلة. وشَرِيسٍ: النشاط والتغوية وشدة نفس وسوء خلق. ٥

١١ وَأَمِيرٌ خَلِيلٌ قَدْ عَصَنْتُ بِنَهْدَةٍ جَرْدَاءُ خَاطِيَةِ السَّرَاةِ جَلُوسٍ

بِنَهْدَةٍ: الصَّخْم. وجرْدَاءُ: القصره الشعر. والخَاطِيَةِ: الشديدة. c وجلوس هو ما ارتفع من الأرض يصفها
بمعظم. ٥

١٢ خُلِقْتُ عَلَى عُسْبٍ وَتَمَّ ذَكَاؤُهَا d وَأَحْتَالَ فِيهَا الصَّنْعُ غَيْرَ ذَكِيسٍ

عُسْبُ القوائم واحداً عُسْبٌ أَحَدٌ من عُسَبِ الدُّخُل: يصفها بطول القوائم: والعُسْب إذا لم يكن
عليه خوص: وإذا من عليه خوص فهو العَجِيد. وتَمَّ ذَكَاؤُهَا أي تَمَّ f سِنُهَا. واحتال فيها الصَّنْع يقول

احل عليّ الحول وفي الصنع. g والذَكِيس الغريبة. (77b) ٥

١٣ وَإِذَا جُهْدَنَ وَقَلَّ مَصُّ نَطَائِهَا وَصَلَقْنَ فِي دَيْمُومَةٍ إِمْلِيسٍ

صَلَقْنَ: يصفها إذا واحداً نَفَقَة. وجمع دَيْمُومَةٍ دَيَامِيم. ويروى وَشَرَسَن. والصَّلَقُ الجَرَى ٥

١٤ تَنْفِي الْأَوَائِمِ عَنِ سَوَا سَبِيلِهَا شَرَكُ الْأَجَرَةِ وَهِيَ غَيْرُ شَمُوسٍ

الأَوَائِمُ: الأيل المُنْتَفِت في السير. h والشَّرَك الضيق. والأَجَرَةُ واحداً حَزِيرٌ وهو ما حَشَن من الأرض
يصلب. ٥

١٥ أَمَّا إِذَا اسْتَقْبَلَتْهَا فَكَأَنَّهَا دَبَلْتُ مِنَ الْهِنْدِيِّ غَيْرُ يَبُوسٍ

a) MS حموا without points.

b) MS خَيْلِي.

c) This sense is attributed in the Lexx. to جَلَسَ (LA VII, 341).

d) MS in the v. has وَأَحَالَ, in the seholution وَأَحْتَالَ: both are possible, but the commentary is generally more correct than the text.

e) This is incorrect: جَرِيدٌ (as the word implies) is a palm-branch stripped of its leaves; with the leaves on it is called سَعَفَةٌ.

f) MS نسبها.

g) This also is an error; غَرِيْبَةٌ ("nature, natural disposition") is a synonym of تَحَالُص, not of تَحَايَس, which means "unlucky, unprosperous".

h) شَرَكٌ is plural of شَرَكَةٌ: see LA XII 336¹⁰⁶.

i) Cited with 'Abd's name) LA VIII 148¹⁷, with explanation: أَرَادَ عَصَا دَبَلْتُ أَوْ مَعَا دَبَلْتُ: فحذف الموصوف.

XII.

١ ^a لِمَنْ الدِّيارُ بِصَاحَةٍ فَكَرُّوسٍ دَرَسَتْ مِنَ الْأَقْفَارِ آى دُرُوسٍ
٢ ^b إِلَّا أَوَارِيَا كَانَ رُسُومَهَا فِي مُهَرِّقٍ خَلَقِ ^c الدَّوَاةِ لَيْمِيسَ
٣ دَارُ لِفَاطِمَةَ الرَّبِيعِ بِغَمْرَةٍ فَقَفَا ^d شَرَّافٍ فَهَضْبٍ ذَاتَ رُوسٍ

نصب الربيع على الظرف على معنى في الربيع. [وعمرة] وفقا شراف وحضب ذات رؤوس ثلث مواضع ٥

٤ أَرْمَانَ عَفَلَتْهَا وَإِنْ لَمْ تَرْجُدْهَا نَكْسًا وَشَرُّ الدَّاءِ دَاءُ نَكُوسٍ
٥ وَسَبْتِكَ نَاعِمَةٌ صَفِي نَوَاعِمِ بِيضَ غَرَائِرَ كَالظُّبَاءِ الْعَيْسِ
٦ خَوْدٌ مُبْتَلَةٌ الْعِظَامِ ^g كَأَنهَا بَرْدِيَّةٌ تَبَتَّتْ خِلَالَ غُرُوسٍ

صَفِي نَوَاعِمِ صَفُو نَوَاعِمِ مُتَخَفِّرَاتٍ خَرِيدَاتٍ. الخود الشابة. (77a) والمبتلة الحسنة الخلف التي تراها
وكل شئ منها على حديثه: وحديثه ناحيته ٥

٧ أَفَلَا تُنَاسِي حُبَّهَا بِجَلَالَةٍ وَجَنَاءَ كَالْأَجْمِ الْمَطِينِ وَلُوسٍ

الجلالة النافذة الضخمة. وقال أبو عمرو الوجناء الكثيرة تَحْمِ ز الوجنات: وقال الأصمعي انما أحد من
وجين الارض وفي النافذة الصلبة: والوجين من الارض ما غلظ منيا وصعب: وهو قول في غيبته ايضا:
قال خالد بن كلثوم الوجناء الضخمة. والأجم الببوت المرتفعة. والمطين قد طين. [لوس اي] في سيرة
وَلَسَتْ نَلِسَ وَلَقَّتْ تَلَقَّ وَوَحَدَتْ تَحَدَّ: وهو صرَّت من السير ٥

٨ رَفَعَ ^k الْمَرَادُ مِنَ الرَّبِيعِ سَنَامَهَا فَتَوَتْ وَأَزْدَفَ نَابَهَا لِسَدِيدِيسَ

XII. Of this poem only vv. 1, 15, and 19, with an additional verse belonging to it, have been found cited elsewhere. — Metro *Kāmil*.

a) Yaq. II, 247⁴, as text; Bakrī 597¹⁶, with كَلَّ دُرُوسٍ. MS بِصَاحَةٍ.

b) MS الاواريا.

c) MS الدَّوَا مَلْبِيسُ.

d) MS شَرَّابٍ (but شَرَّافٍ correctly in commy.)

e) MS عَفَلَهَا.

f) MS حَدَّ.

g) The MS carelessly repeats نَوَاعِم from the verse above.

h) Cf. I. Q. Mu'all. 36.

i) MS محمدرات.

j) MS الوجين.

k) MS المرار.

٣١ وَلَقَدْ أَقْدَمُ الْخَمِيسَ عَلَى الْجَرَى ذَاهِ ذَاتِ الْجِرَاءِ وَالْتَمَقَالَ

٣٢ تَقِينِي بِمَقَرِّهَا وَأَقِيمَهَا بِقَصِيْبٍ مِّنَ الْقَنَا غَيْرَ بَالِي

٣٣ وَلَقَدْ أَقْطَعَ النَّاسِبَ / وَالشَّهْبَ عَلَى الصَّيْغَرِيَّةِ الشَّمْلَالِ

تمتلل الحفلة. ويروي ذاك الجراء والتغلي: والتغلي ضرب من الجروى. الخميس الحبش. والجراء الجروى. نحو ما في غير ذلك. المسند أوتعن مستوية لا شئ فيها واحدا سبب. f [والصَّيْغَرِيَّةُ ضَرْبٌ مِّنَ

الأنجاس. نحو ما في غير ذلك. المسند أوتعن مستوية لا شئ فيها واحدا سبب. f [والصَّيْغَرِيَّةُ ضَرْبٌ مِّنَ

٣٤ أَنْتُمْ أَنْتَرِي لِيَحَافِهَا فَمَرَاهَا ضَامِرًا بَعْدَ بُدْنِهَا كَالْهَلَالِ

٣٥ عَقَرِيْسٍ كَأَنَّهَا ذُوْ وَشُومٍ زَاخَرَجَتْهُ بِالْجَوِّ أَحْدَى اللَّيَالِي

عقبتها الحفلة. ولو وشموم يرمز لشمير وفيه توبيخ سواد وبياض. أَخْرَجَتْهُ إِلَى حَبَسَتِهِ k

a) MS الْجَرَى.

b) Kk. التَّغَالِ, with التَّنْقَالِ as v.l. in scholion.

c) MS بنصيب,

d) Kk. and Mukht. بِالرَّكْبِ.

e) MS الصَّيْغَرِيَّةِ.

f) A lacuna here (not indicated in MS): the words in brackets added from LA VI, 127⁴⁷; the word صَيْغَرِيَّة is the subject of a celebrated anecdote relating to Tarafah when a young boy; see Agh. XXI, 203.

g) MS الفلاة.

h) Cited LA IX, 103⁴⁷. Mukht. transposes vv. 34 and 35, which seems evidently to be the right order; Kk. however has the same order as our text.

i) MS عدليس.

j) Kk. أَخَذَتْهُ.

k) Gloss of Mukht.: أراد أحدى الليالي. والجرى ما اتسع من الأرض. وأما يقال أحدى الليالي ليلية التي ينعم فيها أو الشديدة. Mukht. has an additional verse:

فَكَ عَيْشٌ رَّضِيْنُهُ وَتَوَيْ كَلُّ عَيْشٍ مَّصِيْرُهُ لِهَبَالِي

For the last word we should no doubt read لِهَبَالِ, from هَبَلَ in the sense of vanishing, passing away (Heb. הָבַל).

The order of the verses of this poem in Kk. is as follows: 1—5, 8, 12, 9—11, 22, 23, 13a—14a, 20, 24—30, 16—18, 31—35.

In Mukht. the order is: 1, 2, 4—10, 12—15, 19, 11, 20, 21, 24—30, 16—18, 31—33, 35, 34, addl. v.

الراتكات يريد الإبل في سَيْرِهَا: وعو صَرْبٌ من السير شَيْبَةٌ بالخَبَبِ ٥

٢٥ ^a وَالْعَنَاجِيحُ كَالْقِدَاحِ مِنَ الشَّرِّ حَطٌّ لَا يَحْمِلُنْ شِكَّةَ الْأَبْطَالِ

واحد العنَاجِيحُ عُدْجُوجٌ وهى الطوال الاعناق من الخيل. والقِدَاحُ نَسَبٌ. والنشوحُ شَجَرٌ تُتخذُ

منه القِيسَى والسِيَامُ. والشِّكَّةُ السِّلاحُ ٥

٢٦ وَلَقَدْ أَذْعَرَ^c السَّرُوبَ بِطَرْفٍ ^d مِثْلِ شَاةِ الْإِرَانِ غَيْرِ مُدَالٍ

الشاةُ التَّيْسُ. والإرانُ هاعنا النَّشَاطُ. ويقال أيضا الإرانُ لتأبوت الموتى. ومُدَالٍ انْذِلْ تَمْبَانِ ٥

٢٧ غَيْرِ أَقْنَى^e وَلَا أَصَكَّ وَلَكِنْ مَرَجَمٌ ذُو كَرِبَهَةٍ وَيُقَالُ

الْأَصَكُّ الذى يَصْطَكُ عُرْؤُوبَهُ. والمَرَجَمُ السريع. انْقِلِ الْمُدَاكِلَ^f وَالْأَقْنَى تَطْوِيلُ الْأَنْفِ: وللخيل تَوَيْفٌ

^g بِالْفُطُوسَةِ وَسَعَةِ الْمَنَاحِرَيْنِ. والكُربِيةُ شِدَّةُ نَفْسِ الْفَرَسِ ٥

٢٨ ^h يَسْمِقُ الْأَلْفَ بِالْمُدَجِّجِ ذِي الْقُوِّ نَسٍ حَتَّى يَبُوبَ كَالْتِمْتَالِ

٢٩ فَهُوَⁱ كَالْمَنْزَعِ الْمَرِيضِ مِنَ الشَّرِّ حَطٌّ مَالَتْ بِهِ رِشْمَالُ الْمُغَالِي

الْمَنْزَعِ الْمَرِيضِ سَمٌ خَفِيفٌ فِيهِ رِيْشٌ. والمُغَالِي الذى يُبَاعِدُ فِي رَمِيهِ إِذَا رَمَى ٥

٣٠ يَعْقِرُ الطَّبَى وَالظَّلِيمَ^h وَيُلْوِي^j يَلْمُونَ^k الْمِعْرَابَةَ الْمِعْرَالِ

^m المعزال الرجل [الذى] يبيت عن أهله ٥ (76b)

15 a) Agh. (l.c.) قَالَتْخَازِيدُ. b) Mukht. schol. mentions v.l. الْأَبْطَالِ. تَرَى بِشِكَّةِ الْأَبْطَالِ.

c) Kk. السَّرَابُ، Mukht. السَّرَابُ، الحَوْشُ (sic).

d) Kk. الأيران or الإيران must be the name of a place, and the scholion is incorrect.

e) Kk. لَا أَقْنَى.

f) Our gloss agrees with LA s.v. قَنَا; but Kk. glosses as follows:

يقال فرسٌ أَقْنَى يَبِينُ الْقَنَا إِذَا كَانَ فِي عِظَامِهِ أَنْحِنَاءٌ وَفِي أَضْلَاعِهِ. وَالْأَقْنَى الْإِحْقَاقُ الْبَيْنُ بِالطَّبْرِ: وَإِذَا كَانَ ذَلِكَ مِنْ ضَرْفٍ فَهُوَ عَيْبٌ ٥

g) This form is not found in the Lexx., which give قَطَسٌ instead (LA VIII, 45.)

h) LA XI, 22¹⁵, with يَرْعِفُ for يَسْمِقُ and يَبُوبُ for يَبُوبُ; Kk. and Mukht. as text.

i) MS كُتْرِيع.

j) Kk. يَمِينُ الْمُغَالِي.

k) Kk. يَلْوِي بِحَلُوبٍ.

l) So Mukht. and Kk.: MS اِمْعَرَى, in which another reading may possibly be concealed.

m) Gloss of Mukht.: يُلْوِي يَدْعَبُ بِهَا. وَالْمِعْرَابَةُ وَالْمِعْرَالُ وَاحِدٌ وَهُوَ الَّذِي قَدْ عَزَبَ بِلَالِهِ خَوْفٌ

الغارة: وقيل المعزال الذى لا يحمل السلاح: وقيل الذى لا يُحْسِنُ رُكُوبَ الْخَيْلِ ٥

١٣ زَعَمْتَ أَنِّي كَبِيرٌ وَأَنِّي قَدْ مَالِي وَصَنَ عَنِّي الْمَوَالِي
 ١٤ وَصَحَا بَاطِلِي وَأَصْبَحْتُ أَكْهَلًا لَا يُؤَاتِي أَمْثَالَهَا أَمْثَالِي
 ١٥ إِنْ رَأَيْتِي تَغْبِرُ اللَّوْنُ مِثِّي وَعَلَا الشَّيْبُ مَفْرِقِي وَقَدْ أَلِي
 ١٦ مِمَّا أَتَّخَذَ الْخِصَاءُ عَلَيَّ مِفْضُومَةَ الْكُشْمِ طَفْلَةً كَالْغُرَالِ
 ١٧ فَتَغَاطَمْتُ جِدَهَا ثُمَّ مَالَتْ مِيلَانِ الْكَثِيبِ بَيْنَ الرِّمَالِ
 ١٨ ثُمَّ قَالَتْ قَدْ لَيْفَيْكَ نَفْسِي وَفِدَاءُ لِمَالِ أَهْلِكَ مَالِي
 ١٩ فَأَرْفِضِي الْعَادِلِينَ وَأَقْنِي حَيَاءً لَا يَكُونُوا عَلَيْكَ حَظًّا مِثَالِي
 ٢٠ وَبَحِظْ مِمَّا نَعِيشُ فَلَا تَدَّ هَبْ بِكَ التُّرَاهُتُ فِي الْأَهْوَالِ
 ٢١ مِنْهُمْ مَمْلُوكٌ وَمِنْهُمْ عَدِيمٌ وَبَحِظْ عَلَيْكَ فِي بُحَالِ
 ٢٢ وَأَتَرْكِي صِرْمَةً عَلَى آلِ رَيْدٍ بِالْقَطِيبَاتِ كُنَّ أَوْ أَوْرَالِ
 ٢٣ لَمْ تَكُنْ غَزْوَةَ الْحَيَاءِ وَلَمْ يُنْقَبْ بِأَثَرِهَا صُدُورُ النِّعَالِ

وَأَنِّي كَبِيرٌ أَكْهَلًا: يقول لم تغافل عليا أحد: بغير فتتل. ولم يُنْقَبْ بِأَثَرِهَا: يقول لم يُسَاقَرْ عليا ٥

٢٤ تَرْدُ دَرُ الشَّبَابِ وَالشَّعْرِ الْأَسْوَدِ وَالرَّائِكَاتِ تَحْتَ الرِّجَالِ

a) Kk. runs together the صدر of v. 13 and the عَجَز of v. 14, omitting the rest. Ainf زَعَمْتَ أَنِّي كَبِيرٌ our MS has زَعَمْتَ أَنِّي كَبِيرٌ, Mukht. زَعَمْتَ أَنِّي. After v. 14 the order of Kk differs considerably from that of our text.

b) Jāh., SSM, شَيْخًا.

c) Wanting in Kk.; in Mukht. as text. Jāh. and SSM لَنْ تَرِيَنِي.

d) In our MS vv. 16 and 17—18 are separated by 12 verses: In Kk. and Mukht. they are put together, as they clearly should be, the former placing the three early in the poem, as here, the latter later, in the place which vv. 17—18 occupy in our MS. I have preferred the former. Kk. and Mukht. in place of قَبِمَا, read وَقَدْ.

e) MS لَأَهْلٍ مَالٍ مَالِي.

f) Not in Kk.; Mukht. as our text: MS الْعَادِلَاتِ. Scholion of Mukht: لَا تَلْخِصِي بِمِثْلِهِ نَفْسِي. يَمْتَلُونَ لَكَ مِنَ الْقَطِيعَةِ وَلَا تَقْبَلِي أَقَاوِيلَهُمْ.

g) Kk. مَحِظْ.

h) Wanting in Kk.; Mukht. as text.

i) Mukht. omits vv. 22 and 23: Kk. and Ainf as text. — MS أَوْرَالِ, a name not mentioned in the dictionaries; I have substituted أَوْرَالِ in view of No. XIX, 9. Ainf misprints أَوْرَالِ.

j) Kk.'s scholion: — (read أَوْرَالِ) رَجَالِ أَوْرَالِ وَنَدْبًا تَرَكْتُ رَجَالِ أَوْرَالِ (أَوْرَالِ).

k) Kk. لَا تَرْدُ. Agh. XIX, 90¹¹, with وَالضَّامِرَاتِ تَحْتَ الرِّجَالِ we should probably read وَالضَّامِرَاتِ (see al-'A'shà, Ma buk'u'u, v. 49).

٩ ^a بُدِّلَتْ مِنْهُمْ الدِّيارُ نَعَامًا خَاصِبَاتٍ يُزَجِّينَ خَيْطَ الرِّجَالِ

للخاصب من النعام الذى قد أَكَلَ الربيع فَأَحْمَرَتْ سُوقُهُ. وَالْخَيْطُ للجماعة من النعم. وَخِى عن نى
الحسن الأثرم أَنَّهُ حَكَى خَيْطٌ مِنْ وَخِيطٍ وَوَحِيطٍ ٥

٧ ^b وَظَبَاءٌ كَاذِبُهُنَّ أَبَارِدُوقُ لُجَّيْنِ تَكْنُو عَلَى الْأَطْفَالِ

٨ ^c تِلْكَ عَرَسَى تَرْوُمُ قَدَمًا زِيَالِي أَلْبَيْنِ نُرَيْدُ أَمْ لِدَلَالِ

٩ ^d إِنْ يَكُنْ طَبُكُ الدَّلَالِ فَلَوْ فِي سَالِفِ الدَّهْرِ وَالذَّيَالِي الْخَوَالِي

١٠ ^f أَنْتِ بَيَّضَاءُ كَالْمَهَاءِ وَإِذَا آ تِيكِ نَشْوَانٌ مُرْخِيًا أَذْيَالِي

شَبْنَةُ الطَّبَاءِ بِأَبَارِيقِ الْفِصَّةِ لَطُولِ أَعْنَاقِهَا وَحُسْنِهَا وَبَيَاضِهَا. وَاللُّجَّيْنِ الْفِصَّةُ. عَرَسَى امْرَأَتِي. وَالْعَبْرَى الْغَيْرُ.

٥ وَشَبَابِكِ يَقُولُ: لَوْ كَانَ هَذَا فِي شَبَابِي وَشَبَابِكِ ٥

١١ ^h فَاتْرُكِي مَطَّ حَاجِبِيكِ وَعِيشِي مَعَنَا بِالرَّجَاءِ وَالنَّامَلِ

١٢ ⁱ أَوْ يَكُنْ طَبُكُ الرِّجَالِ فَإِنَّ أَلْبَيْنَ أَنْ تَعْطِفِي صُدُورًا الْجَمَالِ

a) v. 6 is wanting in Kk.

b) v. 7 wanting in Kk.

c) In Kk. this verse runs: 'Ainī 'تِلْكَ عَرَسَى غَيْرَى نُرَيْدُ زِيَالِي أَلْبَيْنِ تَفُوقُهُ أَمْ دَلَالِ' (misprinted) has the same reading; and the scholion to v. 10 shows that this was probably the original text of our MS; كَاذِبُهُنَّ does not suit v. 9, where he asks why she did not act thus long ago. Mukht. reads 'أَمَسَّتْ تَمِيْزُ خَلَالِي' with note: — وقيل لللال: وَفِي الْمَصَاحِبِ: وَقِيلَ لِلَّالِ: وَأَمَسَّتْ تَمِيْزُ خَلَالِي. Jāh. and SSM have 'غَضَبِي نُرَيْدُ زِيَالِي'; Agh. — After this v. Kk., 'Ainī, SSM and Jāh. have v. 12 in a different form (see further on).

d) Kk., 'Ainī, 'أَوْ يَكُنْ (following on v. 12 inserted).

e) Kk., 'Ainī, SSM, Jāh. 'وَالسِّنِينَ الْخَوَالِي'.

f) Kk. and 'Ainī have this v. thus: 'إِذَا أَرَاكَ مِثْلَ الْمَهَاءِ وَإِذَا أَعَدُّوْا كَجَذْلَانِ مُرْخِيًا أَذْيَالِي'. Mukht.: 'كُنْتُ بَيَّضَاءُ كَالْمَهَاءِ. SSM and Jāh. 'ذَانِ إِذَا أَنْتِ كَمِيَّةٌ'.

g) This scholion indicates some reading of v. 10 not in our text or in the parallel versions.

h) Kk., 'Ainī, 'وَدَعِي Mukht. (which puts the v. lower down) MS 'وَالْأَمَلِ', all others as text.

i) Kk., 'Ainī, SSM and Jāh. read 'صُدُورَ الْجَمَالِ تَعْطِفِي أَنْ أَحْفَلُ أَنْ تَعْطِفِي صُدُورَ الْجَمَالِ'; Mukht. as text.

قد نَحَصَ من لَحْمِهِ: هـى [قد] عَفَرَهُ [الأسد]: والنَحَصُ: فَنَعُ اللّحم الذى قد فُتِعَ: ونَحَصَ على
لَحْمِهِ: وَفِيهِ حَسَنٌ كَسَفَ lacuna ...

XI.

١ اَللّسَ رَمَمَ عَلَى الدِّينِ بِبَالِي فَلَيَوِ دِرْوَةَ فَجَنَّبَنِى اُنْثَالِ
٢ فَاَلْمُرَوَّاتُ فَالْصَّحِيْفَةُ قَفَرٌ كُدَّ وَاِنْ وَرَوَّضَةٍ مِّنْ خِلَالِ
٣ اَلدَّارِ حَتَّى اَصَابَتْهُمْ سَالِفُ الدَّهْرِ فَاضْحَكَتْ دِيَارُهُمْ كَالْخِلَالِ
٤ اَلْخِلَالُ اَلْمَعْنَى السُّيُوفُ وَاِحْدَا خِلَّةٌ وَاجْمَعُ خِلْدٌ وَخِلَالٌ كَمَا قُلْ: * اِذَا السُّيُوفُ جُرَّتْ مِنْ اَلْخِلْدِ*.
سَمِعْتُ اَلدَّارَ يَنْقُوسُ اَلْخِلْدَ

٥ مَقْبُورَاتٍ اِلَّا رَمَادًا غَبِيًّا وَبَقَايَا مِنْ دِمْنَةِ الْاَطْلَالِ
75 مَقْبُورَاتٍ نَارِيَتْ. وَالْغَبِيُّ الْخَفِيُّ وَهُوَ اَيْضًا الْخَامِلُ. وَالدِّمْنَةُ الْكُنَاسَةُ وَالدِّمْنَةُ السَّرْقِيْنُ وَهُوَ الزَّبَدُ
وَالدِّمْنَةُ اَيْضًا اَلْعِدْرَةُ. وَالْاَطْلَالُ مَا اَشْرَفَ مِنَ الدِّيَارِ: وَالرَّسُومُ مَا بَقِيَ مِنْ اَثَارِ الدَّارِ
٦ وَاَوَارَى قَدْ عَفَوْنَ وَنُؤِيَّا وَرُسُومًا غُرِيْنِ مُذْ اَحْوَالِ

a) From here to the end of the scholion the text is very corrupt, and terminates in a lacuna which goes back to the MS from which our text is copied, as the latter shows no break; at least one leaf, and probably more, must have fallen out.

XI. This poem is contained in Mr. Krenkow's MS of Selections from the *Mufaḍḍalīyat* and *Asma'iyat*, fol. 131a to 132b (cited as Kk.); it is in the *Mukhtarāt*, pp. 102—4; *Ainī* IV, 461—2, has 1—5, 8, 12, 9—11, 22, 23, 13; Sh. Sh. Mughni 317 has vv. 8—16 and 29—30, and so *Jahīgh*, *Bayan*, I, 95—6; Agh. XIX, 90, has vv. 24, 25, 1, 8; Naṣr. 605 has vv. 1—2, then three verses not in our text (see Supplement, No. 15), then v. 3. Other verses occur in Yāq., Lā, etc., as noted in their places. In consequence of the lacuna noticed above the first three verses are wanting in the MS, and have been supplied from other texts. Metro *Khafīf*. b) Kk. and *Ainī* *الدِّينِ*,

otherwise as text: Agh. as text; Yāq. II, 579 and III, 402 *فَلْيَجَنَّبَنِى نَبَالِ*, and so *Mukht.*

c) So text of Kk. Yāq. III, 402¹⁸ has *فَالْمُرَوَّاتُ فَالْصَّحِيْفَةُ* and *لَيْ قَفَرٌ* (and so Naṣr.); *Ainī* *كَالْصَّحِيْفَةِ*; *Mukht.* *فَالْمُرَوَّاتُ فَالْصَّحِيْفَةُ*.

d) This v. is wanting in *Mukht.* It is given after Kk., with the scholion. Lā XIII, 243¹⁹ has it, with *مَصَى بِهِمْ* for *أَصَابَهُمْ*, and so Naṣr. e) *Ainī* *عَبَا* (misprint).

f) This is *Mukht.*'s reading: Kk. and *Ainī* have *غَبِيْن*: MS *عَفِيْن*, which is impossible with *عَفَوْنَ* in the same verse. Kk. *Ainī* and *Mukht.* *عَنْ اَحْوَالِ*.

١٤ وَكَمْ مِنْ أَخِي خَصِمٍ تَرَكْتُ وَمَا بِهِ إِذَا قُلْتُ فِي أَيِّ الْكَلَامِ نُحْضِرُ

b النَحْصُ صَرَبُ الرَّجُلِ الْحَدِيدِ. c غَرَبَهُ حَدَّهُ. أَبْنِ يُقَالُ أَبْنَتْهُ فُلًا أَبْنَتْهُ أَبْنًا [أَتَبْنَتْهُ وَعَبْنَتْهُ]. وَنُحْضِرُ

الْحَرَّ. وَالدُّحُوصُ الرَّكْفُ وَالزَّوَالُ. وَالتَّهْيِيسُ الْمَوْجِعُ. الْأَنْدُ الشَّدِيدُ الْخُطُومَةُ ٥

١٥ فَوَلَّيْتُ ذَا مَجْدٍ وَأُعْطِيتُ مِسْكَلًا خُسَامًا بِهِ شَعْبُ الْأَلَدِ / نُهْضِرُ

١٩ قَطَعْتُ بِهِ مِنْكَ الْكَوَامِلَ فَأَنْبَرْتُ فَمَا بِكَ مِنْ بَعْدِ الْهَجَاءِ / نُهْضِرُ

٢٧ صَقَعْتُكَ بِالْغَرِّ الْأَوَابِدِ c صَقَعَةً خَصَعَتْ لَهَا فَالْقَلْبُ مِنْكَ جَرِيضُ

صَقَعْتُكَ رَمَيْتَكَ. وَالْغَرُّ الْقَوَافِي الْمَشْهُورَةُ. وَالْأَوَابِدُ الدَّوَابُّ. وَالْجَرِيضُ الْبُتُّ: يَقُولُ عَوِجِيضُ يَبْقِيهِ إِذَا

كَانَ [يَغِصُّ عِنْدَ مَوْتِهِ] ٥

١٨ / صَلَيْتُمْ بِلَيْتٍ مَّا يُرَامُ عَرِيْمُهُ أَبِي أَشْبِلُ بَعْدَ الْعِرَاكِ a عَضُوضُ

١٩ إِذَا مَا بَدَا ظَلَّتْ لَهُ الْأَسَدُ عَكْفًا فَهَنْ حِذَارَ الْمَوْتِ مِنْهُ رُبُوضُ

٢٠ تَرَى بَيْنَ مَوْقُوصٍ تَغَطَّمَطَ فِي الرَّدَى h وَذَى رَغَبَةٍ يَرْجُو الْكَيْمَاءَ نَحِيضُ

الْمَوْقُوصُ الْمُدَقَّفُ الْعُنْفُ: وَجَاءَ بِالْحَدِيثِ أَنْ فَلَانًا وَنَصَ (مُخَفَّفًا) أَيْ سَقَطَ ثَائِدَتْ عَنْقُهُ. تَغَطَّمَطَ

أَيْ غَرِقَ فِي الرَّدَى: يَقَالُ قَدْ تَغَطَّمَطَ الْمَاءُ إِذَا غَرِقَ فِيهِ: وَيُقَالُ نَحَرَ غَيْمٌ وَغَطَّمَطَ أَيْ غَمَرَ كَثِيرُ

الْمَاءِ. وَالرَّدَى الْهَلَاكُ. وَذَى رَغَبَةٍ يَقُولُ رَغَبَ فِي اللَّبَاءِ فَفَرَّ بِنَفْسِهِ فَجَبَّ عَنْ قِتَالِ هَذَا الْأَسَدِ بَعْدَ مَا

a) MS خَصِمُ.

b) This sense of نَحْصُ appears to be unknown to the Lexx.; perhaps it is inferred from I. Q. 35, 13: كَصَفَحِ السَّنَانِ الصُّلْبِي النَّحِصِي (كَحَدِّ LA). — The MS of the scholion reads النعص, but the spelling is clear in the verse.

c) MS حذب. — MS عربه حذب. — MS الابن يقال اتبينته فانا اتبيته اما: the words within brackets are supplied from LA XVI, 139¹⁷.

d) The recurrence of نُهْضِرُ as a rhyme-word in two consecutive verses is impossible, and in one of them something else must be the true reading; perhaps in v. 15 we should read رَيبِضُ, "quiet, inactive".

e) MS صَقَعَةً.

f) MS صَلَيْتُمْ; for صَلَيْتُمْ see I. Iam. 385⁷.

g) MS عَضُوضُ.

h) MS وَذَى رَغَبَةٍ and نَحِيضُ, which it appears impossible to justify. The scholion also (line 14) has ذَا in the MS.

i) So in MS: probably we should read تَغَطَّمَطَ فِي الْمَاءِ: the senses of this verb as given in the Lexx. do not agree with the explanation in the scholion.

X.

لَتَصْرَحِلِي هَذَا تَرَى مِنْ ظَعَائِنِ سَلَكَنَ غَمِيرًا ذُرْنَهُنَّ غُمُوضُ

ظَعَائِنُ ١. نَمُوضُ. وَلَغَمِيرُ مَوْجِعٌ. وَالْغُمُوضُ أَرْضٌ مُسْتَوِيَةٌ مُطْبِئَةٌ وَاحِدُهَا غَمَضٌ ٥

وَبَوَى الْجَمَالَ النَّاعِمَاتِ كَوَاعِبِ مَكَامِيضُ أَبْكَارٍ أَوَانِسُ بِيضُ

دَخَلْتُ وَفِيهِ عَانِسٌ وَمَرِيضُ وَبَوَى عِدَارَى يَرْتَمِينَ بِحُدُورِ

فَاتَرَمْنَهَا وَذَى لِأَحْزَاهُ إِنْسَا تَدُقُّ أَيَادِي الصَّالِحِينَ قُرُوضُ

مَعَ الشَّوْقِ ٥ يَوْمًا بِالْحِجَارِ وَمِيضُ وَحَلْتُ قُلُوصِي ٥ بَعْدَ وَحْنٍ وَحَاجَهَا

فَقُلْتُ لَهَا لَا تَضْجَرِي إِنْ مَنَزَلَا نَأْتَا مِنْكَ تَجَوَّابُ الْفَلَاةِ فَلَاصِي

تَجَوَّابُ الْفَلَاةِ طَلَعَ الْفَلَاةِ. طَبَاكُ تَمَكٌ ٥ وَفَوْنُهُ مَا قَدْ طَبَاكَ هَاجِنًا فِي مَوْجِعِ رَبِّ (sic). ٥ قَلَصِي شَمْرِي

وَالرَّغِيَّةُ الرِّغْصُ. وَالْخُفُوضُ الدَّخْلُ وَالْمُسْتَوْنُ ٥

إِذَا حَاوَرَتْ مِنْهَا بِلَادًا تَنَازَلَتْ مَهَامَةٌ زَبِيدًا بَيْنَهُنَّ عَرِيضُ

وَقَدْ مَاجَتْ الْأَنْسَا ٥ وَاسْتَأْخَرَتْ بِهَا مَعَ ٥ [الصَّبْحِ فِي] يَوْمِ ٥ الْكَرُورِ ٥ مَرِيضُ

رِدَائِي وَفِي شَمْسِ النَّهَارِ دُخُوضُ رَدَائِي وَفِي شَمْسِ النَّهَارِ دُخُوضُ

قَصَائِدَ مِنْهَا آبِنٌ وَهَضِيضُ قَصَائِدَ مِنْهَا آبِنٌ وَهَضِيضُ

فَيَنْطِقُ بَعْدَى ٥ وَالْكَلامُ خَفِيضُ فَيَنْطِقُ بَعْدَى ٥ وَالْكَلامُ خَفِيضُ

أَغْصُ إِذَا شَغَبَ الْأَلَدُ بِرَيْقِهِ ٥

X. The only verses of this poem which have been found elsewhere are 1, 2, 5, 6 in Yāq. III, 816 (copied Naṣr. 613). For a similar rhyme see I Q. 35. Metro *Tauil*.

a) MS عالِسُ, (sic) تَرْتَمِينَ, وَرَيْقُ.

b) MS فَاتَرَمْنَهَا: the correction is clearly indicated by قُرُوضُ (Nöldeke).

c) MS. وَحَبَّتْ; Yāq. وَجَبَّتْ.

d) Yāq. بَعْدَ عَدَ.

e) Yāq. بَرَقَ.

f) Yāq. نَعَجَلِي.

g) MS. بَرَقَ.

h) Unintelligible.

i) MS. قُلُوصِي.

j) MS. بَدَ.

k) MS broken away: supplied conjecturally.

l) MS الحُلُودِ.

m) MS رَمِيضُ, but رَمِيضُ in scholion lower down.

n) MS (sic) أَغْصُ إِذَا الشَّعْبُ الْأَلَدُ بِرَيْقِهِ.

قَالَ وَزَعْنَهَا أَيْ قَدْ ^a كَفَفْنَاهَا. بِحَقِيقَاتِهِ [وَلَوْ الْجَرَادَةُ] يُقَالُ ^b لَهَا عَذَا إِذَا ^c اسْتَحَقَّتْ وَضُرَتْ. تَنْمِي بِسَقٍ
وَعُرْقُوبٍ يَبِيدُ تَرْتَفِعُ ^d

١٢ وَخَرْنِي تَصِيحُ الْهَامُ فِيهِ مَعَ الصَّدَى مَكُوفٍ إِذَا مَا جَنَّهُ اللَّيْلُ مَرْغُوبٍ

الهامة ذَكَرَ الْيَوْمَ: وَالصَّدَى ذَكَرَ الْيَوْمَ أَيْضًا. وَقُوهُ جَنَّهُ اللَّيْلُ أَيْ غَطَّ الْبَيْلَ وَسَتَرَهُ ^e

١٣ قَطَعْتُ بِصَهْبَاءِ السَّرَاةِ شِمْلَةً تَسْرُلُ الْوَلَايَا عَنْ جَوَانِبِ مَكُوفٍ

١٤ لَهَا قَمْعٌ تَدْرِي بِهِ الْكُورَ تَامِكٌ إِلَى حَارِكٍ قَاوِي إِلَى الصَّلْبِ مَنُصُوبٍ

الْقَمْعُ السَّنَامُ وَاحِدًا قَمْعَةً وَفِي أَعْلَى السَّنَامِ. تَدْرِي بِهِ الْكُورَ أَيْ يُزِلُّ سَنَامُ الْكُورِ بِرَمِي بِهِ. ائْتَامِكُ

السَّنَامُ الصَّخْمُ ^f

١٥ إِذَا حَرَكْتُهَا السَّاقُ قُلْتُ نَعَامَةً وَإِنْ زُجِرَتْ يَوْمًا فَلَيْسَتْ بِرُعُوبٍ

١٦ (74b) تَرَى الْمَرْءَ يَصْبُو لِلْمَكِيَاةِ وَطُولِهَا وَفِي طَوْلٍ عَيْشٍ الْمَرْءُ أَتْرَحُ تَعْذِيبٍ

يَصْبُو يَمِيلُ. وَيُرْوَى: * أَهْشُ إِلَى طَوْلِ الْحَيَاةِ وَعَيْشِهَا*. وَقُوهُ أَتْرَحُ تَعْذِيبٍ أَيْ أَشَدُّ تَعْذِيبٍ: يُقَالُ

قَدْ تَرَحَّ بِهٍ أَيْ عَذَّبَهُ: وَالتَّبَارِيحُ مِنْهُ ^g وَفِي مَا تَرَحَّ بِهٍ أَيْ قَدْ أَصْرَهُ عَلَيْهِ. زَوْفُونِيمُ: تَبَحَّتْ يَدَايُ تَلْدَحُ

نِقَالًا: وَالنِّقَالُ هَاعِنَا الرِّقَاعُ الَّتِي عَلَى خُفْيَا: ^h وَالنِّقَالُ أَيْضًا الْخُفْيَا الْخُلْفَانِ: وَنَقْلُ الْمَحْمُوفَةِ وَاحِدٌ

نَقْلٌ [وَتَقِيلَةُ وَفِي] ⁱ الرُّفْعَةُ وَجَمْعُهَا تَقَالٍ ^j

a) MS كَشَفْنَاهَا.

b) MS أَنَّهُ إِذَا.

c) MS أَحْبَبَ.

d) Cited LA I, 4067, TA I, 272.

e) MS جَرَدَتْ.

f) Khiz. لِلْحَيَاةِ وَنَيْبِنَا.

g) MS أَلْدَى.

h) Khiz. يَتَعَذِّبُ.

i) MS صَبَّرَ. وَهُوَ مَا تَرَحَّ بِهٍ أَيْ قَدْ صَرَّ عَلَيْهِ. perhaps صَرَّ may represent صَبَّرَ.

j) MS يَقْلُ تَلْدَحُ. وَقُوهُ تَبَحَّتْ يَدَايُ يَقْلُ تَلْدَحُ. The phrase means "The *nigal* (rags wrapped round the pad) caused pain to the forefeet of the wearied camel".

k) MS ائْتَامِكُ ائْتَامُ الْخَلْفِ.

l) MS وَالرُّفْعَةُ جَمْعُهَا نَقِيلٌ.

كأن « جَدُولٌ يَسْقَى مَزَارِعَ مَكْرُوبٍ ١
 b تَسْدِيئُهُ مِنْ بَيْنِ سِرٍّ وَمَكْطُوبٍ
 قَاوَى إِلَى أَوْثَارِ أَجْرَفٍ مَكْنُوبٍ
 جِبَاءٌ لَمَنْ يَنْتَابُهُمْ غَيْرُ مَكْجُوبٍ
 مِّنَ السَّيْفِ قَدْ آخَيْتَ لَيْسَ بِمَدْرُوبٍ ٢

١ جَرَفٌ لَطِيفٌ لَحِيظٌ. وَمَدْرُوبٌ السَّيْفُ الْخُلْفُ الْحَبِيبُ d اللسان: ويقال e ساءَ بِالْطَّرَبِ أى أَسَاءَ
 عَلَيْهِ لَمَّا وَصَفَ: وَالتَّرَبُّ لَمْ يَصْ: يَعْلُ سَيْفٌ مَدْرُوبٌ وَمَدْرَبٌ إِذَا كَانَ مَسْمُومًا: (74a) وَرَجُلٌ
 دُرِبَ السَّيْفَ إِذَا مَرَّ سَتَى تَحْتَ كَثِيرِ الْفَحْشِ: وَيُقَالُ الْمَدْرُوبُ الْمُسُومُ. أَكْرَمَ مَصْدَقًا هُوَ أَصْدَقُ مَنْ
 لَيْسَ لَهَا حُرُوفٌ فِيهِ ضَلَقٌ ٢

١ فَأَيُّ فِتْنَى فِي النَّاسِ لَيْسَ بِمَكْدُوبٍ
 بِطَرَفٍ مِّنَ السَّيِّدَانِ أَجْرَدَ مَنُوسٍ ٢

١ شَيْئُهُ الْمَرْبُوعُ: مَرِيدٌ لَقَبَهُ. الْطَرَفُ الْفَرْسُ g [التكريم الاشراف يعنى الآباء والأمهات]. وَالسَّيِّدَانِ الذِّئَابُ
 وَحَدَّثَنَا بَيْدٌ: وَأَمَّا شَيْءُ الذِّئْبِ بِالْفَرْسِ h المجاود ويقال الطويل ٢

١ أَكْمَنْتُ كَفَاةَ الرَّمْلِ صَانٍ أَيْمُهُ
 مُفَجَّحَ الْكَوَامِي جُرْشِعٍ غَيْرِ مَكْشُوبٍ ٢

١ لا أَرَى لَوْ لَمْ يَكُنْ مَكْشُوبٌ الْمَخْلُوقُ الْفَرْسُ يَدْخُلُ فِيهَا زَائِجًا تَجَنَّدَ. وَغَيْرُهُ: الْمَكْشُوبُ e الْمُقْرِفُ. وَالشَّاةُ
 الطَّيْرُ وَيُقَالُ الْمَقْرِفُ. وَالْمُفَجَّحُ الْمَقْرِفُ. الْكَوَامِي جَوَانِبُ الْكَوَاثِرِ الَّتِي تَحْمِي النُّسُورَ [أَنْ] يُصِيبُهَا الرَّمْضُ ٢

١ وَخَيْلٍ كَأَسْرَابِ الْقَطَا قَدْ m وَزَعَتْهَا
 بِكَيْفَانَةٍ تَنْمِي بِسَاقٍ وَعَرْفُوبٍ ٢

a) MS. جَدُولٌ السَّقَى مَزَارِعُ. Bakri as text.

b) See this rare word in a similar context in I. Q. 19, 16.

c) LA I, 372¹⁷ as text.

d) MS. الشَّانُ.

e) MS. ساءَ بِالطَّرَبِ.

f) Khiz. I, 333 خَلَا.

g) Added from LA XI, 117.

h) MS. حَوْفٍ.

i) Cf. a similar collocation of epithets in al-A'shâ's v. (LA XIV, 80¹):

فَعَلِدٌ جَرُشِعٌ تَرَاهُ نَتِيسَ الرَّمْلِ لَا مُقْرِفٍ وَلَا مَكْشُوبٍ

(misprinted LA I, 342²⁵ الرَّمْلُ).

j) MS. النَجَرِ.

k) MS. الصُرُوفُ.

l) MS. انصى.

m) MS. وَزَعَتْهَا, and so in scholia.

a تَبَيَّنَتْ بِمُنْبَسَطَةٍ: فإذا كان كذلك فهو مُحْتَجَّب. وإذا كان منبسط القوائم فهو *b* قَسَطٌ: يقال قَسَطَ القوائم والخَلْفَ إذا كان مُسْتَقِيمًا وهو عَيَّب في الفرس. والعَصَبُ السَّيِّئُ اللَّمَسُ ويريد نَدَبًا. وفيه c غَدَنَةٌ عَهْدَةٌ وَسُرُوحٌ d والعَهْدَةُ الْمَطَرَةُ تَأْتِي فِي الْأَرْضِ أَثَرٌ مِنْ أُخْرَى كُنْتَ قَبْلَهَا وَجَمْعُ الْعَيْدِ. ويسرى e غَدَاهُ وَحَدَه: لَيْ رَعَى ذَلِكَ الْمَكَانَ وَحَدَه. ويقال الْعَيْدُ الْأَمْطَارُ (73b) الْمُتَقَدِّمَةُ تَكُونُ مِنْ فَرْغِ الدَّلْوِ الْآخِرِ وَالْحَوْتِ وَالشَّرْطَيْنِ وَالْبُطَيْنِ وَالثَرَيَّا: فَكُلَّ مَطَرٍ كَانَ بِيْذِهِ الْأَنْوَاءُ فَبَوَّ عَيْدًا: وَالْقَوْلُ الْأَوَّلُ قَوْلٌ 5 لِي عَمْرٍ وَهُوَ وَسَمِيَّ وَهُوَ خَطَأً: وَهُوَ f رَمَدٌ وَهُوَ بَدَرِيٌّ أَيْضًا. وَالسُّرُوحُ الْمُرَاعَى وَاحِدًا سَرَحٌ: وَوَاحِدُ الْمَسَارِحِ مَسْرَحٌ وَفِي مُرَاعَى الْإِبِلِ وَالْعَنَمِ. يَقُولُ لَهُ فِي هَذَا الْمَكَانِ عَيْدًا وَهُوَ رَعَى: وَالرَّعَى الْأَسْمُ وَالرَّعَى الْمَصْدَرُ ٥

٩ مَرَاتِعُهُ الْقِيَعَانُ فَرَدٌ كَأَنَّهُ
١٠ فَهَاجُ لَهُ حَيَّ غَدَاةً فَأَوْسَدُوا
١١ إِذَا خَافَ مِنْهُنَّ اللَّكَاقَ نَمَتْ بِهِ
١٢ وَقَدْ أَتَرَكُ الْقِرْنَ الْكَيَّ بِصَدْرِهِ
١٣ دَفُوعٌ لِأَطْرَافِ الْأَنَامِلِ نَرَّةٌ
١٤ إِذَا جَاءَ سِرْبٌ مِّنْ أَطْبَاءٍ يَّعْدُنُهُ

١٥ إِذَا مَا تَمَاشِيهِ الطِّبَاءُ ٥ تَطِيحُ
١٦ كِلَابًا فَكُلَّ الضَّارِيَاتِ يَسِيحُ
١٧ قَوَائِمُ حَمَشَاتِ الْأَسَاوِلِ رُوحُ
١٨ مُشْلَشَةٌ فَوْقَ ٥ النَّطَاقِ تَفُوحُ
١٩ لَهَا بَعْدَ زِإْشَرَافِ الْعَبِيطِ ٥ نَشِيحُ
٢٠ تَبَادَرْنَ شَتَّى كُلُّهُنَّ ٥ تَنْوُحُ

IX.

١ تَذَكَّرْتُ أَهْلِي الصَّالِحِينَ بِمَلْخُوبٍ
٢ تَذَكَّرْتُ أَهْلَ الْخَيْرِ وَالْبَاعِ وَالنَّدَى

٣ فَقَلْبِي عَلَيْهِمْ هَالِكٌ جِدَّ مَغْلُوبٍ
٤ وَأَهْلَ عِتَابِ الْجُرْدِ وَالْبِرِّ وَالطَّبِيبِ

a) MS ليست تلك المنبسطة.

b) In LA IX, 254 أَقْسَطُ is given in this sense.

c) MS عهده عهد.

d) MS الْعَهْدُ (this also has the same meaning).

e) MS عده.

f) MS رسد.

g) MS تَطِيحُ.

h) Naṣr. السِّنَانِ.

i) MS تارة; the reading adopted is that of Naṣr.

j) Naṣr. أَنْزَلَ.

k) MS نَسِيحُ; Naṣr. as text.

l) Naṣr. نَسَاءَ.

m) Naṣr. يَنْوُحُ.

IX. vv. 1 and 3 in Bakrī 537⁹; vv. 2, 8, 16 in Khiz. I, 323; vv. 7 and 15 in LA. Metre *Tawīl*

n) Khiz. وَأَعْلَ عِتَابِ الْخَيْلِ وَالْخَمْرِ.

كَقَوْمِ السَّيِّئِينَ فِي عَوَارِبِ لُجَّةٍ تَكْفِيهَا فِي مَاءٍ دِجْلَةٌ رِيحٌ
 لَوْنُهُ تَغْشَى أَمْبُورٌ أَيْ تَمِيلُهَا: شَبَّهَ الطُّغْيَانَ لِقَوْمِ السَّيِّئِينَ: وَيُرْوَى تَكْفِيهَا. وَالْعَوَارِبُ الْأَمْوَالُ وَاحِدٌ
 عَرَبٌ وَتَعَارَبَ بَنُو الْأَحْمَدِ تَعَدُّهُمُ السَّنَامَ. وَاللَّجَّةُ الْمَاءُ الْكَثِيرُ. وَالطُّغْيَانُ النِّسَاءُ سَبَّيْنِ d بِهِ لِأَنَّهُنَّ
 طُغْيَانٌ [مَاءٌ] e

حَوَالِهَا تَغْشَى الْمَقَالِفَ أَشْرَفَتْ عَلَيْهِنَّ صُحْبٌ مِّنْ يَّهْوَ دِجْلَةٌ جُنُوحٌ
 (73) أَشْرَفَتْ عَلَيْهِنَّ عَلَى الْأَحْوَالِ. وَانْصَبَ الْمَلَا حُونَ: صُحْبٌ أَيْ الشُّعُورُ: يَرِيدُ أَنْ يَنْبُطَ هـ
 وَنَدَّ أَغْلَدِي قَدْلُ الْغَطَاطِ وَصَاحِيهِ أَمِينُ الشَّطَا رَحْوُ اللَّبَانِ سَبُوحٌ
 وَالْغَطَاطُ عَظْمٌ رَمِيحٌ فِي وَصْفِ الْفَرَسِ: إِذَا انْتَسَرَ ذَلِكَ الْعَظْمُ أَوْ زَالَ هـ انْتَشَرَ [عَصَبٌ] الْفَرَسُ مِنْهُ:
 وَنَدَّ الشَّطَا عَظْمٌ رَمِيحٌ صَغِيرٌ مُسْتَكِينٌ بِوَضِيفِ الْفَرَسِ: وَالْوَضِيفُ فَوْقَ زَرْبِ الْفَرَسِ: وَإِذَا انْكَسَرَ هـ أَوْ زَالَ
 غَضِيَ الْفَرَسُ اِفْتَعَرَ: وَنَدَّ مـ فَلَفَ شَطَاً: وَفَوْقَهُ رَحْوُ اللَّبَانِ اللَّبَانُ الصَّدْرُ أَيْ وَاسِعُ الصَّدْرِ: وَاللَّبَانُ
 مَا بَيْنَ الْمَنْكَبَيْنِ: وَنَشَحَتْ لِلْفَرَسِ أَنْ يَكُونَ كَذَلِكَ. وَالسَّبُوحُ الذَّلِيْفُ فِي سَبِيهِ. وَالْغَطَاطُ يَقَالُ الصُّبْحُ
 وَالْغَطَاطُ يَقَالُ السُّودُ بَطُونِ الْأَجْنَحَةِ مِنَ الْقَطَا: «وَالدُّرَيْثُونَ مِنَ الْقَطَا بِيضٌ بَطُونِ الْأَجْنَحَةِ: وَمَا كَانَ
 مِنَ الْبَيْضِ لَمْ يَلْحَقْ بِفَوْقِ كُدْرِي وَمَا كَانَ مِنَ الْأَسْوَدِ لَمْ يَلْحَقْ بِفَوْقِ كُدْرِي: يَقَالُ كُدْرِي الْقَطَا وَجُونِي
 وَيَقَالُ لِلدُّرَيْثِ لَيْسَ اِغْطَاً»

إِذَا حَرَّكَتَهُ السَّائِي قُلْتُ مُجَنَّبٌ غَضِيضٌ عَدَّتْهُ عَهْدَةٌ وَسُرُوحٌ
 إِذَا حَرَّكَتَهُ السَّائِي بَرِدَ الْفَرَسُ. وَالْمُجَنَّبُ هَاجِنٌ طَيِّبٌ: ذَلِكَ لِشِدَّةِ خَلْفِ الطَّيِّ وَأَنَّ قَوَائِمَهُ

a) This verse has been imitated by the poet's fellow-tribesman Bishr b. Abi Khazim (LA I, 135²⁰):

وَكَاَنَّ لُغْنَهُمْ غَدَاةٌ تَحْتَمِلُوا سَقْنُ تَكْفِي فِي خَلِيَجٍ مُّغَرَّبٍ

b) MS مَهْمُوزَةٌ أَيْ لُثْلَهَا.

c) MS كَقَوْمِ.

d) MS بِب.

e) MS تَغْشَى.

f) Naṣr. (l) اللِّسَانِ.

g) The MS in this scholion is very corrupt: the first part has been set right with the help of LA XIX, 162, and Aṣmaʿī, *Khail* (Haffner) 62—5.

h) MS بَمَرٍ.

i) MS مَسْكَسٍ.

j) MS الدَّمْعِ.

k) MS وَ.

l) MS قَعْبٍ.

m) MS شَطَا (l)

n) MS وَانْكَدَرِينَ.

o) MS حَوْرِي und later حَوْرِي.

p) MS غَطَى.

q) MS عَهْدَةٌ فَسُرُوحٍ.

r) MS الْغَطَرِ (l)

١٩ لَا يَبْلُغُ الْبَانِي وَلَوْ رَفَعَ الدَّعَائِمَ مَا بَنَيْنَا

(72b) قال أبو الوليد: يروى: فَاجْمَعْ جُمُوعَكَ. ائْتَيْنَا التَّكْفَنَ وَاتَّيَدْنَا مِنْ بَعْدِ. وَسُمِّيَتْ أَخْمَرُ شَمُولَا

لأنَّ رِيحَهَا تَشْمُلُ الْقَوْمَ إِذَا فُتِحَتْ. ائْتَيْنَا شَرِينَا. النَّيْلُ امثال القديم. تَنْوُشَكَ تَنْوُشَكَ ٥

٢٠ كَمْ مِنْ^a رَيْسٍ قَدْ قَتَلْنَاهُ وَصَيِمٌ قَدْ أَبَيْنَا

٢١ وَلَرُبَّ سَيِّدٍ مَعْشَرٍ ضَخَمِ الدَّسِيعَةِ قَدْ رَمَيْنَا

٢٢ عِقْبَانُهُ بِظِلَالِ عِقْبَانٍ^b تَيَمَّمُ^c مَا نَوَيْنَا

٢٣ حَتَّى تَرَكْنَا شِلْوَهُ جَزَرَ السَّبَاعِ وَقَدْ مَضَيْنَا

٢٤ وَأَوَانِسٍ مِثْلِ الدَّمَى حُورِ الْعُيُونِ قَدْ اسْتَبَيْنَا

٢٥ إِنَّا لَعَمْرُكَ^e لَا يُضَا مُ حَلِيفُنَا أَبَدًا لَدَيْنَا

الدَّسِيعَةُ الْحَسْبُ وَالشَّرَفُ وَالِدَسِيعَةُ^f الْحِجْرَةُ وَالِدَسِيعَةُ الْحَقِيقَةُ. الْأَوَانِسُ الْمَوْتَى يَنْسُ فِي الْحَدِيثِ. ١٥

وَالْحُورُ الَّتِي قَدْ فَضَّلَ سَوَادُهَا بَيَاضُهَا: قَالَ أَبُو عَمْرٍو: الْحُورُ عِنْدِي سَوَادُ الْمُقَلَّةِ لِأَنَّهُ مِثْلُ اللَّيْلِ

وَالْبَقَرِ: وَلَا يَكُونُ ذَلِكَ لِإِنْسَانٍ فِي الدُّنْيَا ٥

VIII.

١ نَأْتِكَ سُلَيْمَى فَأَلْفُؤَادٌ قَرِيبُ

٢ إِذَا^g دُقْتُ فَأَهَا قُلْتُ طَعْمُ مَدَامَةٍ

١٥ القديم الذي يُقَدِّحُ مِنْهُ بِالْقَدَحِ: وَيُقَالُ قَدِيحٌ مَبْزُولٌ. وَامْشَعْشَعَةُ الرِّقِيقَةُ الْمَزَجُ ٥

٣ بِمَاءِ سَكَّابٍ فِي أَبَارِيقٍ فِصَّةٍ

٤ تَأْمَلُ خَلِيلِي هَذَا تَرَى مِنْ طَعَائِنِ

a) MS نفيس, against all other texts.

b) Agh. corruptly تتم.

c) Mukht. مَنْ تَوَيْنَا.

d) Agh. and Mukht. transpose vv. 24 and 25.

e) Agh., Mukht. مَا يُضَامُ.

VIII. Four vv. of this poem are cited in Naṣr. 614 (vv. 7 and 12-14), and one (4) in Sh. Sh. Mughni. Metre *Tawīl*.

f) MS الجزنة.

g) MS دُقْتُ.

h) Cited SSM 35, with تَبَصَّرَ.

فَلَا سَالَتْ جُمُوعَ كُنْدَةٍ^a يَوْمَ وَلُّوا آيِنَ آيِنَا
 أَيَّامَ نَضْرِبُ هَامِيَهُمْ بِمَوَاقِرِ حَتَّى آتَكْنِيْنَا
 وَجُمُوعَ غَسَّانِ الْمُلُوكِ لَكَ أَتَيْنَهُمْ وَقَدْ أَنْطَوَيْنَا
 لَخَعًا أَيْطِلُهُنَّ قَدْ عَالَجَنَ أَشْقَارًا وَأَيْنَا

يَعْنِي لَمَّا لَمْ يَكُنْ فِي مَدِّ لَحَعَةٍ تَحْوِيهِ بِالْمَلَابِ: وَاحِدًا يُضِلُّ وَيُطِلُّ. وَالْآيِنُ الْأَعْيَاءُ

وَلَقَدْ صَلَقْنِ عَوَازِنَا بِمَوَاهِلِ حَتَّى ارْتَوَيْنَا
 نَعْلِيهِمْ تَحْتَ الضَّبَا بِ الْمَشْرِفَى إِذَا اعْتَرَيْنَا

يَعْنِي عِنْدَ الْحَمْلِ صَلَقَ أَي نَحَسَّ عَوَازِنَ: وَيَقُولُ d صَلَقْنِ أَي عَصَيْنَ: يُقَالُ لِلْخَيْلِ إِذَا عَصَى e بَعْضُهَا

عَصَى مَدَّ صَلَقَ / سَلَحَ: وَيَقُولُ لِأَنْبِيَاءِ الْبُعَيْرِ إِذَا كَانَتْ حِدَادًا طَوَالًا عَصَلٌ مَصَالِيْقُ. وَقَوْلُهُ بِمَوَاهِلِ

يَعْنِي بِسُلُوكِ نَحَسَّ عَصَا فَرَوَيْتَ مِنَ الدِّمِ. حَتَّى ارْتَوَيْنَا يَرِيدُ الْاسْتِنَاءَ مِنَ الدِّمِ. الْإِعْتِرَاءُ أَنْ يَنْتَسِبَ

إِلَى جَدٍّ عِنْدَ تَحْوِيلِهِ مَشْرِفَةً نَسَبَتْ إِلَى مَشَارِقِ g قُرَى بِالشَّامِ: وَيَقَالُ إِنَّمَا سُمِّيَتْ مَشْرِفَةً لِأَنَّهَا يَبْعَثُ

بِالْمَشْرِفِ فِي مَرَايِئِ لَمَنِ

نَحْنُ الْأَوَّلَى^a جَمْعُ جُمُوعٍ عَاثَمٌ وَجَهَّهُمْ إِلَيْنَا
 وَأَعْلَمَ بَأَنَّ جِيَادَنَا آيِنَ لَا يَقْضِيْنَ دَيْنَا
 وَلَقَدْ أَبْخَعْنَا مَا حَمَيْتَ وَلَا مُبِيحَ لِمَا حَمَيْنَا
 عَذَا أَوْ لَوْ قَدَّرْتَ عَلَيْنَا رِمَاحُ قَوْمِي مَا أَنْتَهَيْنَا
 حَتَّى تَنْوَشَكَ نَوْشَةً عَادَاتِهِنَّ إِذَا زَانَتْوَيْنَا
 نَعْلِي السِّبَاءِ بِكُلِّ عَا بَقَّةٌ شُمُولٍ مَا صَكَّوْنَا
 وَنُهَيْنَ فِي كَلْدَاتِهَا عَظَمَ السِّتْلَادِ إِذَا أَنْتَشَيْنَا

a) SSM ^{قَارِبِينَا} (against rhyme), but p. 144 as ^{إِنْ تَوَلَّوْا} Mukht. (sic). BQut. 43, 16

our text. b) This verse, omitted in MS, is found in Mukht. Agh. and Khia., and is required by the context; scholion of Mukht.: الضُّمُورَةُ مِنَ الضُّمُورَةِ.

c) Agh. omits vv. 10 and 11. d) MS ضَلَبْنِ e) Instead of بَعْضُهَا

f) MS بَنَانُهُ. g) MS وَرَأْسُهُ. MS has اِحْر

h) Mukht., Agh., Howell Gram. I, 601 جُمُوعَكَ

i) MS وَقَدْ for وَلَوْ. j) MS اَبْدِينَا (given correctly in scholion). k) Agh. اَبْدِينَا.

٣ مَرَى الْعَسِيفِ عِشَارَةً حَتَّى إِذَا دَرَّتْ عُرْوَةُ

٤ وَدَنَا يُضِيءُ^a صَبَابُهُ غَابًا يُضَرِّمُهُ حَرِيقَةُ

الْعَسِيفِ الْخَرَّ وَيُقَالُ الْعَبْدُ: وَالْأَسِيفُ الْعَبْدُ. وَالْعِشَارُ الْقَلْبُ: فِي الْغَيْثِ تَحْلُبُ. وَالْغَبُ الْإِجْمَاعُ. يُضَرِّمُهُ

حَرِيقُهُ يُوقِدُهُ (72a)

٥ حَتَّى إِذَا مَا ذَرَعُهُ بِالْمَاءِ ضَاقَ فَمَا يُطِيقُهُ

٦ هَبَّتْ لَهُ مِنْ خَلْفِهِ رِيحٌ^b يَمَانِيَّةٌ تَسُوقُهُ

٧ حَلَّتْ عَزَالِيَّةُ الْجَنُودِ بُ فَتَمَّجَ وَاهِيَّةُ خُرُوقُهُ

ذَرَعُهُ حَبْلَتُهُ. وَيُرْوَى شَامِيَّةٌ. وَالْيَمَانِيَّةُ الْجَنُوبُ لِأَنَّهَا مِنْ قِبَلِ الْقِبْلَةِ. عَزَالِيَّةٌ أَفْرَاحُهُ وَاحِدَةٌ عَزَالًا.

وَتَمَّجَ سَالَ وَصَبَّ. وَاهِيَّةٌ ضَعِيفَةٌ مُنْشَقَّةٌ

VII.

١ يَا ذَا الْمَكْشُوفِنَا فَرِيقَتُلِ أَبِيهِ^a إِذْ لَأَ وَحَيْنَا

٢ أَرَعِمْتَ أَنْكَ قَدْ قَتَلْتَ^b سَرَانَنَا كَذِبًا وَمَيْنَا

٣ هَلَّا عَلَى حَجَرِ بَنِي أُمِّ م قَطَامِ تَبْكِي لَا عَلَيْنَا

٤ زَيْنَا إِذَا عَضَّ الثَّقَا فُ بِرَأْسِ صَعْدَتِنَا لَوَيْنَا

٥ نَحْمِي حَقِيقَتِنَا وَبَعُضُ الْقَوْمِ يَسْقُطُ بَيْنَ بَيْنَا

a) Qalr رَبَّابُهُ, a much better reading.

b) Qalr شَامِيَّةٌ. Cf. a similar passage from al-Kumait (also of Asad), cited in LA XIII, 470¹,

Lane 2036c. c) Cited Asās I, 60, s. v. تَمَّجَ.

d) MS القبيلة.

VII. In Mukht. pp. 90—92; Agh. XIX, 85—86 (copied Nasr. 599—600); Khiz. I, 322 (vv. 1—8 and 12—14); Aint I, 490 (1—8, 12); S. S. Mughni 91 (vv. 1—6, 12, 19, 20); BQut. 39 (vv. 1—2) and 143—4 (vv. 1—7); Ya'qubi I, 249 (vv. 1—5). Metro *Kamil muraffal*.

e) Ya'q. الْمَعِيرِنَا.

f) MS لعل; see ante, No. IV, 6.

g) Mukht. إِذْ لَأَ (misprint).

h) Mukht. سَرَانَنَا.

i) SSM لَوَا, Mukht. لَوَا مَا.

j) Ante, No. IV, 15.

k) Agh. النَّاسِ; v. cited Lane 288a, LA XVI, 214⁶, Howell Grammar I, 815..

سَلَسَلُ الْخَيْرِ: ويقال لما نَتَى سَلَسَلًا لَأَنَّهُ يَتَسَلَّلُ فِي الْعَلَفِ: ويقال الصافية [من الخير] ☆

١٩ قَدْ يَتُ الْعَيْبَهَا وَهَنَا وَتَلْعِبُنِي
ثُمَّ أَنْصَرَفْتُ وَهِيَ مِثِّي عَلَى بَالٍ
٢٠ بَانَ الشَّبَابُ فَآلِي لَا يُلِيمُ بِنَا
وَاحْتَدَّ بِي مِنْ مِلْمِ الشَّيْبِ مِحْلَلٌ
٢١ وَالشَّيْبُ عَيْنُ لَيْلٍ / يَحْتَدُّ حَاحَتَهُ
لَيْلُهُ دَرَّ سَوَاكِ السِّلْمَةِ الْخَالِي

VI.

١ نَقَى الرِّتَابَ مُجَلِّجُ الْ
أَكْذَابِ لَمَّاحُ بُرُوفَةِ
٢ حَوْنُ / تَكْزِكْرَةُ الصَّبَا
وَهَنَا وَتَمْرِيه خَرِيفَةُ

☆ تَمْرِيه السحاب الرفيف. والمجلجل المضبوط: يريد السحاب فيه رعد. والأكثاف الجوانب. واللماح الذي يضيء بروفه (ويقال) لمح الرجل يشويه إذا أشربه. والحون الأسود من السحاب. تكركره تردده. وهنا بعد رعد. ولمريه نزل مقرو. h والخريف الربيع الجنوب ☆

a) Before this sentence the following words appear in the MS: سَلَسَلُ I take them to be a blundering attempt to write the words which follow, left uncanceled by oversight.

b) Cited LA II, 236²⁵; 'Ask. طَوْرًا قَبِيتَ. Observe عَمَى for عَمَى (see ante, No. I. v. 29).

c) Mukht. مَحْلَلٌ أَيْ مَشِيْبٌ أَيْ مَحْلَلٌ. 'Ask., the same, with مَحْلَلٌ. Buht. (268-?) has vv. 17 and 18, with مَحْلَلِي.

d) Mukht., 'Ask., Buht. أَرَسَى بِسَاحَتِهِ (explained as وَطَنًا). Buht. خَالِي; Mukht. explained as ماضى. It is used by I. Q. in this sense: e.g. 52,1.

VI. The whole of this poem is in the *Amali* of al-Qalī I, 180; v. 7 is cited *Asas* I, 50. Metre *Kāmil muraffal*. e) Qalī شَمْعٌ.

f) Qalī تَكْفَكْفُهُ. The MS wrongly inserts لَ between و and تَمْرِيه, spoiling metre, sense and grammar. *Iqtidāb* 413 has the verse, with بَاتَتْ in place of جَمْعٌ. For the use of مَرَى in the same way as here see I. Q. 18, 6.

g) This must be wrong: a cloud cannot be said to water a part of itself رِيتَابٌ is a proper name, either of a place, a tribe, or a person. Yaq. II, 746²⁰ mentions a mountain of this name between Faïd and al-Madīnah, which would suit the context; for الرِيتَابُ as a personal (woman's) name see I. Q. 63, 2.

h) This explanation conflicts with the Lexx, and with vv. 6 and 7 of the poem (السِّلْمَةُ), perhaps we should read والشريف الربيع [الشديد] النُبُوب: LA XI, 360⁹.

كَلَجٌ فِي الْكَرْبِ أَبَدًا لَّأَنَّهُ مُسْتَعِدٌّ لِلْحَرْبِ. وَيُرْوَى بِإِذَا تَوَاجَدْنَا: يَرِيدُ الْمُلُومَةُ. شَبَّاهُ يَرِيدُ بَيْضَاءَ
مِنَ الْحَدِيدِ. وَقَوْلُهُ ذَاتِ سَرَابِيلٍ السَّرَابِيلُ الدَّرُوعُ ٥

١٣ a أَوْجَرْتُ جُفْرَتَهُ خِرْصًا فَمَالَ بِهِ كَمَا أَتَنَنْي مُخْصَدٌ مِّنْ نَّاعِمِ الضَّالِّ

الْخِرْصُ سِنَانُ الرَّمْحِ: b يَقَالُ خِرْصٌ [وَحِرْصٌ وَخِرْصٌ]. كَمَا أَتَنَنْي مُخْصَدٌ: قُلْ أَبُو عَمْرٍو: الْمُخْصَدُ

مَا قَدْ قُطِعَ: قُلْ لَا يَكُونُ مُخْصَدٌ c [إِلَّا] بِفَتْحِ الضَّادِ: وَقُلْ غَيْرُهُ الْمُخْصَدُ الْغُصْنُ الرَّيْنُ الْمَمْتَلِيُّ مـ ٥

وَهُوَ الَّذِي يُكْسَرُ غَيْرَ أَنْ يُقْطَعَ وَهُوَ رَطْبٌ. وَيُرْوَى خَصَدٌ وَهُوَ الْغُصْنُ [الْمَقْصُوعُ]. وَيُرْوَى أَيْضًا مُخْصَدٌ

بِالْحَاءِ وَالضَّادِ وَهُوَ d الْأَمْلَسُ. وَقَوْلُهُ أَوْجَرْتُ جُفْرَتَهُ: يُرْوَى تُغَرَّتُهُ e وَحُمَى تُغَرَّةٌ نَاحِرُهُ وَحُمَى f [تَبْرُمَةٌ] نَتَمَى

[بَيْنَ] g التَّرْفُوتَيْنِ. الْحُفْرَةُ الْخَاصِرَةُ. وَالضَّالُّ السِّدْرُ الصِّغَارُ الَّتِي تَكُونُ فِي الْبَادِيَةِ وَاحِدًا مَثَلَهُ ٥

١٣ h وَلَهُوَةٌ كَرْضَابِ الْمِسْكِ طَالَ بِهَا [فِي] دَنِيهَا كَرُّ حَوْلٍ بَعْدَ أَحْوَالِ

الْهُوَةِ i الْخَمَرِ: وَأَمَّا قَبْلَ لَهَا لُهُوَةٌ لِأَنَّ الْإِنْسَانَ إِذَا شَرِبَ (71a) اشْتَبَهَ عَلَيْنَا الطَّعْمَ. وَقَوْلُهُ كَرْضَابِ 10

الْمِسْكِ يَرِيدُ كَفَتَاتِ الْمِسْكِ فِي طَيِّبٍ رِيحِيهَا. وَيُرْوَى وَهَبَوَةٌ كَرْضَابِ الْمِسْكِ ٥

١٤ i بَاكَرَتْهَا قَبْلَ مَا بَدَأَ الصَّبَاحُ لَنَا فِي بَيْتٍ مِنْهُمْ الْكَفَّيْنِ مِفْضَالِ

قَالَ أَبُو الْوَلِيدِ الْمِفْضَالُ الَّذِي يَعْظُمُ فَضْلُهُ إِنْ شَاءَ اللَّهُ. j [مِنْهُمْ الْكَفَّيْنِ سَخِي سَأَلَ الْكَفَّيْنِ بِالْعَاضِ:

شَبَّاهُ جُودُهُ بِمَنْهَمِرِ الْمَطَرِ] ٥

١٥ m وَعَبَلَةٌ كَمَهَاءِ الْجَوِّ نَاعِمَةٌ كَأَنَّ رِيْقَتَهَا شَبَبَتْ بِسَلْسَالِ

وَيُرْوَى: وَطَقْلَةٌ n كَمَهَاءِ. الْمَهَاءُ الْبَقْرَةُ. الْعَبْلَةُ الْمَرْأَةُ الْخَسَنَةُ الذَّرَاعُ o الْمَمْلَسُ لَحْمُنَا. شَبَبَتْ خُلُفَتِ 15

a) LA IV, 142¹⁴ and VIII, 287¹⁸, with خَصَدٌ for مُخْصَدٌ; Mukht مُخْصَدٌ.

b) MS أَحْرَصَ.

c) This correction seems certain.

d) No such meaning of مُخْصَدٌ is mentioned in the Lexx., and there must be some mistake.

e) MS وَحُمَى for وَحُمَى.

f) Entered from LA V, 173^{5, 6}.

g) MS الرُّفُوسُ.

h) Mukht. وَهَبَوَةٌ كَرْضَابِ, with وَهَبَوَةٌ as v.l. in scholion; Ask. كَرْضَابِ; Jamh. 8³ has a verse compounded of the first hemist. of v. 13 and the second of v. 14, and reads وَهَبَوَةٌ كَذَابِجِ الْجَوِّ صَانِيَةٍ.

i) MS جَمَعَ (!)

j) MS كَفَرَابِ.

k) Mukht and Ask. قَبْلَ مَا يَبْدَأُ الصَّبَاحَ; MS قَبْلَ أَنْ يَبْدُو الصَّبَاحُ.

l) Added from scholion of Mukht.

m) Mukht وَعَبْلَةٌ (see LA XIV, 25¹⁴).

n) MS لَحْمُنَا.

o) MS لَحْمُنَا.

قَالَ أَبُو الْوَلِيدِ. قَوْلُهُ [غَيْرِ] جَدِّ كِرَامٍ أَيْ غَيْرُ كَبِيرٍ جَدًّا أَيْ مُشْرِفًا. شَامٌ: يَرِيدُ a تَبْلُكَ فِي الشَّمِ قَبْلَ أَنْ تَصِلَ إِلَى قَبْصَرٍ. وَقَوْلُهُ تَأْتِي عَلَى النَّاسِ أَيْ نَأْتِي أَنْ نَقْدُ لَأَحَدٍ حَتَّى يَتَبَعَدَ نَفْسٌ مِنْ غَيْرِ أَنْ تَسُوقَهُمْ ٥

V.

١ يَا دَارَ هِنْدٍ عَفَاكَ كُلُّ هَطَّالٍ ۖ وَالْحَجْوُ مِثْلُ سَحِيقِ الْيَمْنَةِ الْبَالِي
الْهَطَّالُ السَّحَابَةُ الَّتِي تَهْطِلُ بِالْمَطَرِ. وَالسَحِيقُ الثَّوْبُ (70b) الْخَلْفُ. وَالْحَجْوُ مَوْضِعٌ: وَالْحَجْوُ قِسْمٌ الْيَمْنَةِ ٥
.....cوَالْبَيْهَ النَّسَبَةُ الْيَمَانِي وَجَمْعُهُ يَمَنٌ ٥

٢ جَرَتْ عَلَيْهَا رِيَّاحُ الصَّيْفِ فَاطَّرَدَتْ ۖ وَالرَّيْحُ فِيهَا تُعَفِّيهَا بِأَذْيَالِ
وَبُرُوقُهَا ٥ حَالَتْ عَلَيْهَا. اِطَّرَدَتْ أَيْ جَاءَتْ f [وَذَهَبَتْ]. تُعَفِّيَانِ تَذْرِسِيَانِ. أَرَادَ g تَجَرَّى عَنِ الرَّيْحِ عَلَى
هَذِهِ الدَّارِ التَّرَابِ كَمَا تَتَجَرَّى الْمَرْأَةُ ذَيْلَهَا ٥

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٣ حَبَسْتُ فِيهَا صِحَابِي كَيْ أُسَائِلَهَا ۖ وَالذَّمْعُ قَدْ بَلَ مَنِّي حَيْبَ سِرْبَالِي
٤ شَوْقًا إِلَى الْكَيِّ أَيَّامَ الْكَمِيعِ بِهَا ۖ وَكَيْفَ يَطْرُبُ أَوْ يَشْتَنِقُ أُمِّثَالِي
٥ وَقَدْ عَلَا لِمَنِّي شَيْبٌ فَوَدَّعَنِي ۖ مِنْهَا الْغَوَانِي وَدَاعَ الصَّارِمِ الْقَالِي

a) MS. كَيْلَكَ إِلَى الشَّمِ.

V. This poem is in the *Mukhtarat*, pp. 97—99; vv. 5—7, 10, 18, 17, 16, 11—14, are in the *Kitāb as-Sinā'at* of al-ʿAskarī, pp. 124—6; vv. 1—4 in Agh. XIX, 84 (copied Naṣr. 615); vv. 9, 10, 13a, 14b in Jamh. 8; vv. 12 and 16 in LA; and vv. 17—18 in Buḥt. Ḥam. pp. 266—7. Metro *Basīf*.

b) Agh. بِالْحَبْتِ for بِالْحَجْوِ.

c) Evidently there is a *lacuna* here, though there is no trace of it in the MS.

d) Mukht. and Agh. مِمَّا for فِيهَا; Agh. has the first hemist. thus: أَرَبَ فِيهَا وَلِيَّ مَا يَغْيِرُهَا; in the following scholion Agh. cites our reading, with فَاطَّرَدَتْ for فَاطْرَدَتْ, and explains فَطْرَقَتْ by تَلَبَّدَتْ.

e) So in MS: the word may be جَالَتْ, as points are often omitted.

f) Supplied from schol. of Mukht.

g) So MS; perhaps we should read تَجَرَّى.

h) First hemist. in Agh. دَارَ وَقَفْتُ بِهَا صَحْبِي أُسَائِلُنَا.

i) Mukht., Ask. مِنْهُ, which seems preferable (referring to شَيْبٌ مِنْهَا would refer to لَمَنَّة).

تَحْمِلُ لَهَا. «وَالْمَلِكُ الْكَبِيرُ الَّذِي يَدْخُلُ مِنْهُ رَاكِبُ الْبَعِيرِ وَالْفَرَسِ لَهَا. وَإِنْ لَمْ تَكُنِ الْبَيْضَةُ ذَاتَ
أَمْرٍ فِي الْمَمْلُوكَةِ، فَالْمَلِكُ: «وَلَوْ كُنَّا كَالْبَصَلِ: يَقُولُ مُسْتَدِيرَةٌ مَلَسًا. قُلْ أَبُو الْوَلِيدِ: الْبَصَلُ
يَوْمَ الْوَلِيدِ»

- ١٣ بِهِ الْخَدِيدُ وَفِيهِ كُلُّ مَضُونَةٍ نَمَعَ وَكُلُّ مُتَقَفٍّ وَحَسَامٍ
«يَعْنِي أَنَّ الْحَسَمَ الْخَدِيدَ يَرِيدُ السَّلَامَ وَفِيهِ كُلُّ مَضُونَةٍ أَيْ كُلُّ قَوْسٍ وَدُعَتْ لِيَوْمٍ لِلْحَاجَةِ
السَّلَامِ وَنَحْنُ نَعْرِفُ بِأَنَّ الْيَوْمَ لَا يَلْسُ إِلَّا فِي يَوْمِ عِيدٍ. وَانْتَقَفَ الرُّمُوحُ الْمُصْلَحُ. وَالْحَسَامُ السَّيْفُ الْقَاطِعُ
لِلْأَعْيُنِ لَمْ يَلْسَ. وَيَعْنِي «تَرْجُلُ 70a لَمْ يَلْسَ: أَحْسَمَ الْأَمْرَ بَيْنِي وَبَيْنَكَ أَيْ أَفْضَعَهُ»
- ١٤ وَلَقَدْ تَقَلَّبْنَاهُمْ وَكَمْ مِنْ سَيِّدٍ عَكَفَتْ عَلَيْهِ خِيُولُنَا وَهَمَامٍ
«يَعْنِي أَنَّ الْخِيُولَ فَلَتْ بَنَدًا. وَنَهْمَامُ السَّيِّدِ. وَيُرْوَى جُمِعَتْ عَلَيْهِ خِيُولُنَا»
- ١٥ إِيَّا إِيَّا إِذَا عَضَّ الثِّقَافُ قَمَائِنَا حَالَتْ وَرَامَتْ ثُمَّ خَيْرَ مَرَامٍ
«يَعْنِي بِقَوْلِهِ بِه الرُّمُوحُ. حَالَتْ وَيُرْوَى جَالَتْ وَمَعْنَاهَا «انْقَلَبَتْ. وَقَوْلُهُ رَامَتْ خَيْرَ مَرَامٍ أَيْ طَلَبَتْ
وَمَرَامَتْ بِخَيْرٍ مُطْلَبٍ لَأَنَّهُا عَلِمَتْ: وَنُو لَمْ تَغْلِبْ لَقَدْ رَامَتْ شَرَّ مَرَامٍ»
- ١٦ نَدْعِي حَقِيقَتَنَا وَنَمْنَعُ جَارَنَا رَوْنَلَفَ بَيْنَ أَرَامِلِ الْأَيْتَامِ
«يَعْنِي «يَدْعُ عَلَيْهِ (أَنْ يَحْمِيَهُ). وَنُو لَمْ يَجَا إِلَيْنَا. وَنَلَفَ نَاجِعُ»
- ١٧ وَنَسِيرُ لِلْمُخْرَبِ الْعَوَانِ إِذَا بَدَتْ حَتَّى نَلَفَ ضِرَامَهَا بِضِرَامِ
«يَعْنِي «فَدَ فَوَيْلَ فَبَ مَرَّةً بَعْدَ مَرَّةٍ. وَنَلَفَ نَاجِعُ. وَضِرَامُهَا نَارُهَا»
- ١٨ لَمَّا رَأَيْتَ جُمُوعَ كِنْدَةَ أَحْجَمْتَ عَنَّا وَكِنْدَةُ غَيْرُ جِدِّ كِرَامِ
١٩ أَرَعَمْتَ أَنَّكَ سَوَّ قَاتِي قَيْصَرًا فَلَنَهْلِكَنَّ إِذَا وَأَنْتَ شَامِي
٢٠ نَأْنِي عَلَى النَّاسِ الْمَقَادَةَ كُلِّهِمْ حَتَّى نَقُودَهُمْ بِغَيْرِ زِمَامِ

a) This use of لَهَا in the sense of «a great gate» does not appear to be recorded in the Lexx., and seems to be doubtful.

b) Labrd Diw. 39, 39.

c) MS قولس رفع (although إِلَيْنَا follows!)

d) Cf. 'Amr. Mu'all. 50, 51.

e) MS اللَّسَبِ.

f) This word is supported by the commentary, but seems to be doubtful in view of its occurrence in the next verse; نَلَّمْ would make good sense.

٧ لَا تَبْكِنَا سَفَهَا وَلَا سَادَاتِنَا وَأَجْعَلْ بُكَاءَكَ لِابْنِ أُمِّ قَطَامٍ

٨ حُجْرٍ غَدَاةً تَعَاوَرَتْهُ رِمَاحُنَا بِالنَّعَاقِ بَيْنَ صَفَافٍ وَإِكَامٍ

تعاورته يريد تداولته طعنة مرة هذا ومرة هذا. والنقاع ما ملأ من الأرض واستوى وجمعه فيعان.

والصفاف أرضون مستوية لا تبت فيها ولا علم واحد صقف. والادم ما ارتفع من الأرض لم يبلغ

أن يكون جبلاً واحداً أكمة ٥

٩ حَتَّى خَطَرَنْ بِهِ وَهْنٌ شَوَارِعٌ مِّنْ بَيْنِ مُقْتَصِدٍ وَآخِرَ دَامٍ

خطرون يعنى الريح: أى يقعنه. من بين مقتصد: ويرى مقتصد وهو المنسرح. ونهه وهن شوارع

أى قصدت ومالت إليه ٥

١٠ وَالْخَيْلُ عَاكِفَةٌ عَلَيْهِ كَانَتْهَا سَحْقَى النَّخِيلِ نَأَتْ عَنِ الْجَرَامِ

قال أبو الوليد: يقال سحقت وسحقت برفع الحاء وسكونها ورفع أفتح وأعرب: وسحقت النول من

النخيل. وقوله نأت عن الجرام يقول طالت عن الذين يجرمونها ١ تناب (69b) الأبدى. واحد

الجرام جارم: والصرام والجرام والجبدان والقطاع واحد ومن الذين يصرمون النخل حصة: وواحد

الجبدان جادٌ وواحد القطاع قطع وواحد الصرام صارم ٥

١١ مُتَبَارِيَاتٍ فِي الْأَعِنَّةِ فُطْبًا يَحْمِلْنَ كُلُّ مَنَازِلٍ تَمَقَّامٍ

قوله متباريات يعنى الخيل تبارى بعضها بعضاً لئلا تسبق أحداً من صحيان. والقنب العيس. ١٥

والمنازل المقاتل. والمقام العظيم من الرجال ٥

١٢ سَلَفًا لِأَرْعَنَ مَا يَحْجِفُ صَبَابُهُ مُتَقَنِّسٍ بَادِي الْحَدِيدِ لُهَامٍ

قوله سلفاً يريد هذه الخيل سلف لأرعن أى متقدمة لأرعن. الارعن انجيش. وصفيه تحبه. قوله

متقنيس: نعت المنازل: يحملن كل منازل [متقنيس]: فبها متقنيساً أخذ من القنيس: والقنيس العمود

القائم فى وسط البيضة. وبادى الحديد ظاهر الحديد يعنى المتقنيس. واللهم الكثير العدد: يقال للجمع ٢٠

a) So MS: apparently there is some mistake: or we may read عَلَيْهِ.

b) For the first hemist. cf. 'Amr Mu'all. 24, and post, v. 14; for the second, Labid Mu'all. 66.

c) This interpretation is clearly erroneous; مُتَقَنِّسٍ and بَادِي الْحَدِيدِ are both epithets of لُهَامٍ "the mountain-like mass of armed men", as is also أَرَعَنَ.

أى تَرَضَتْ وَفُتِرَتْ بِقُلْ هَاقُوتُ الْقَوْمِ إِذَا قَتَلَ زَادُمْ: ويقالُ أَفْتَوْتُ بَادَتْ. المعالمُ مَعَالِمُ الدَّارِ مِثْلُ الرَّمَادِ
وَالْأَرَامِ وَمَرَسَتْ لِقَوْمٍ وَمَسَجِدَ وَمَرَّحَ الْإِيلِيلَ وَالْعَنَمِ. وَالْحَقْبَةُ الدَّهْرُ ٥

٣ حَقَى أَذْعَنَ بِهِ وَكُلُّ مُجَلَّجِلٍ حَرَقِ الْبَوَارِقِ دَائِمِ الْأَرْزَامِ
قوله حَقَى به أى تَقَرَّبَ عِلْدَ الرِّبِّ بِهِ أى لَمُنَزِلَ. وقوله كُلُّ مُجَلَّجِلٍ أى كُلَّ سَحَابٍ مُصَوِّتٍ بِرَعْدٍ.
وقوله حَرَقِ الْبَوَارِقِ أى قَتَلَ دُرَّ مَوَدَّ بَعْدَ السَّحَابِ. ويروى حَرَقِ الْبَوَارِقِ أى سَرَّعَ الْبَوَارِقِ يَمْنُوزَةً
الْمَشْرِقِ بِحَرْفٍ وَ الْمَشْرِقِ أى تَسْرَعُ فِيهِ. وَالْأَرْزَامُ صَوْتُ الرَّعْدِ ٥

٤ ذَارِبَهَا عَيْنُ الْبَقَاعِ رَوَّاعًا تَعْدُو مَسَارِبَهَا مَعَ الْأَرْزَامِ
قوله عَيْنُ الْبَقَاعِ بِرَبِّدِ الْبَقَرِ: وَأَمَّا سُمِّيَتْ عَيْنًا لِعِظَمِ أَعْيُنِهَا. تَعْدُو تَتَّبِعُ مَسَارِبَهَا: وَالْمَسَارِبُ الْمَرَاغَى
وَالْمَرَاغَى الْوُجُوهُ. وَالْأَرْزَامُ الْبُيُوتُ تَمِيْنُ وَإِحْدَعًا رُئُوسُهُمْ وَفِي الْحَالِصَةِ الْبَيَاضُ وَفِي النَّثَى تَكُونُ بِالرَّمْلِ: وَالْأَرْزَامُ
تَعْدُو لِقَوْمٍ لَمَسَتْ حَالِصَةَ الْبَيَاضِ وَفِي النَّثَى تَسْكُنُ الْجِبَالُ (69a) ٥

٥ وَلَقَدْ تَخَلَّى بِهِ كَأَنَّ مُجَاجَهَا ٥ ثَغْبٌ يُصَفِّقُ صَفْوُهُ بِمُدَامِ
قوله وَلَقَدْ تَخَلَّى بِهِ بَعْدَ لَبِيْشَةٍ بِهَذَا الْمَنْزِلِ. وقوله مُجَاجَهَا رِبْقَتُهَا. وَالثَّغْبُ مَنَقَعُ مَاءٍ فِي قَلْعٍ صَلْدٍ
تَعْنِي فِيهِ اسْتِظْلَالُهُ وَرَفْعُ دُرَّتِهِ. وقوله يُصَفِّقُ يُمَزِّجُ. وَالْمُدَامُ الْخَمْرُ: وَأَمَّا سُمِّيَتْ الْخَمْرُ مَدَامًا لِأَنَّ
عَيْنَ حَرْبٍ ٥

٦ يَا ذَا الْمَتَخَوِّفَاتِ بِمَقْتَلِ شَيْخِيهِ حُجْرٍ تَمَتَّتِي صَاحِبِ الْأَحْلَامِ
حُجْرٌ أَوْ نَمْرُؤُ الْقَمِي. يَقُولُ تَمَتَّتِي صَاحِبِ الْأَحْلَامِ بِاطِلَ: وَالْأَحْلَامُ بِاطِلٌ وَتَضْلِيلٌ: قُلُ الشَّاعِرِ: * لَنْ
الْأَمَلِ وَالْأَحْلَامُ تَضْلِيلٌ ٥

a) MS أقوت الرجل ولقوم.

b) This sense of حَرَقٌ does not appear to be mentioned in the Lexx: perhaps the reading is incorrect. For في النَّثَى the MS has في الْمَشْرِقِ.

c) MS مَرَسِيهَا; the commy. has (twice) مَسَارِبُ, but مَسَرِبٌ has been substituted in view of LA I, 448⁸.
d) MS بِهَا, but بِهِ in commy.

e) MS نَعْفٌ, but نَعْبٌ in commy. LA I, 232¹⁶ has the v. with نَبْ and نَعْبٌ.

f) Some words have dropped out here, which may be some of those in LA XV, 101¹⁸ or TA VIII, 296^{15ff}.
g) Vv. 6—7 cited Khiz. I, 321.

h) Banat Su'ad of Ka'b b. Zuhair, v. 11.

وَالْقَبْلُ فِي غَيْرِ هَذَا أَيْضًا مَا ذَلِك: يَقَالُ رَأَى الْهِلَالَ قَبْلًا إِذَا رَأَاهُ نَائِلَتِهِ ذَنَّهُ *a* (sic)

٩ وَيَلُ أَمَّهَا صَاحِبًا يُصَاحِبُهَا مُعْتَسِفُ الْأَرْضِ مُقْفِرٌ جَهْلُ

ويُلُ أَمَّهَا تَعَجَّبُ. وقوله صاحبًا يعنى نفسه. جهلٌ يقول عو غير علم بها فيجب أن يقنعنا سريع.

ويروى وَيَلُ أَمَّهَا: ويروى وَيَلُ يَنَا: كُلُّهُ تَعَجَّبُ. قوله مُقْفِرٌ فِي أَرْضٍ فَفَرَّه

١٠ *b* أَوْرَدَهَا شَرْبَةً بِلَيْنَةٍ لَمْ تُحْمِضْ عَلَيْهَا مِنْ دُونِهَا رَجَلُ

لَيْنَةُ أَرْضٌ: قَالَ بَعْضُ الْأَعْرَابِ فِيهَا [أَكْثَرُ] مِنْ مِائَةِ يَمْرٍ: وَبَيْنَهُ أَيْضًا يَمْرٌ. وقوله لَمْ تُحْمِضْ يَقُولُ غُذِيَ

الرَّجُلُ (مَسَائِلُ الْمَاءِ) لَمْ تُنْتِجِ الْحَمَضَ: وَيَقَالُ لَمْ تَأْكُلْ حَمَضًا. علينا يريد على شَرِبْنَاهَا

١١ بَارَكَ فِي مَائِهَا إِلَّا لَهُ فَمَا يَمِضُ مِنْهُ كَانَهُ عَسَلُ

١٢ مِنْ مَاءٍ حَاجِنَاءٍ فِي مُنْعَةٍ أَحْرَزَهَا فِي تَمُوفَةٍ جَبَلُ

مِنْ مَاءٍ حَاجِنَاءٍ فِي مُنْعَةٍ [أَيْ] صَاحِرَةٍ تَمْنَعُ الْمَعَاوِلَ أَنْ تَحْفِرَهَا. فِي تَمُوفَةٍ جَبَلُ أَحْرَزَ هَذِهِ الْبَيْتَ: 10

يعنى لَيْنَةُ هَذِهِ (68b) وَالتَّمُوفَةُ الصَّخْرَاءُ الَّتِي حَوْلَ هَذِهِ الْبَيْتِ

IV.

حَلَّتْ كُبَيْشَةُ بَطْنَ ذَاتِ رَوَّامٍ وَعَفَّتْ مَنَازِلَهَا بِحَوْرِ بَرَامٍ

رَوَّامٍ مَوْضِعٌ عَنْ يَسَارِ *d* النَّقْرَةِ وَأَنْتَ مُصْعِدٌ إِلَى مَكَّةَ: وَيَقَالُ النَّقْرُ وَالتَّقْرَةُ. وَحَوْرُ بَرَامٍ مَوْضِعٌ قَبْلَ هَذَا

٢ أَقَوْتُ مَعَالِمَهَا وَغَيَّرَ رَسْمَهَا هُوجُ الرِّيَّاحِ وَحَقْبَةُ الْإِيَّامِ

is expressed. Prof. Nöldeke's interpretation is borne out by LA XIV, 54⁶⁻⁷, of the sudden appearance of the new moon. Cf. Quṭāmī, 1, 27, نَظَرْتُ قَبْلَ.

a) As elsewhere, the end of the scholion had been cut off in the original text from which the copy was made; perhaps we should supply طَالَعُ.

b) MS *أَوْرَدَهَا*. For Līnah see Yāq. IV, 375, and Sprenger, *Post- u. Reiserouten*, 114.

IV. Of this poem vv. 1, 2, 5, 6, 7 are cited elsewhere; metre *Kāmil*.

c) Yāq. II, 827^a: Bakrī 148^b and 390¹³.

d) النَّقْرَةُ, a place on the *Hajj* road from al-Kūfah to Mekka: see Yāq. IV, 804⁶; perhaps the "Naqrat-Rakham" of Capt. Hunter's map (F, 5).

e) يَأْتِي. Yāq.

تَحْمَدُ مَعْنَى يَفْلَحُ لَهُ السَّلْبُ: قَالَ حُو مَكَانُ صُلْبٍ مِنَ الْأَرْضِ فِيهِ ارْتِفَاعٌ. وَقَوْلُهُ لِلْحَافِظِ الطَّرِيقَ مِنْ
لَدُنْهِ بِإِذَا هَذَا الْحَافِظُ مَرْتَفِعٌ مِنَ الْأَرْضِ وَهُوَ [مِنْ] الطَّرِيقِ كَأَنَّهُ الشَّرَاكُ: مَا عَنْ يَمِينِهِ وَشِمَالِهِ مُنْتَظَاهِرٌ:

وَرَبَعَ مَا وَاسِعٌ زَانِفٌ فِي رَمْلٍ مُسْتَنْبِلَةٍ. وَالْأَمْلُ جَمْعُ أَمِيلٍ: وَالْأَمِيلُ مَا أَشْرَفَ مِنَ الرَّمْلِ ٥

٦ وَالطَّلَبُ قَالَتِ الدَّخَلُ مِنْ لَبَالَةٍ لَا عَهْدَ لَهُ بِالْأَنْبِيَاءِ مَا فَعَلُوا

٧ كَانَ مَا أَنْقَبَتِ الرُّومُ مِنْهُ وَالسِّنُونُ الدَّوَاهِبُ الْأَوَّلُ

٨ هَبَّ فِي مَعْنَى لَمْ يَبْدَأْ: بَرَدَ فِي الْمَعْنَى أَنْقَبَتْ. الرُّومُ النِّبْيُ تَأْتِي فَتَدْفِنُ كُلَّ شَيْءٍ: وَأَمَّا أَخَذَهُ مِنْ

الرَّمْلِ وَرَمْسَ الدُّنَى ٥

٩ لَزُجٌ قَصِيمٌ غَلَا صَوَانِعُهُ ١٠ فِي يَمِينِي الْعِيَابِ أَوْ خَلَدٌ

١١ غَلَا صَوَانِعُهُ بَلَّغَ وَتَلَفَ صَوَانِعُ غَلَا الْقَصِيمُ. ١٢ فِي يَمِينِي الْعِيَابِ يَعْنِي بِهِ فِي وَسْطِ الْعِيَابِ وَحَوْلَهَا مَوَاضِعُ

الْمَقَالِ وَالْقَصِيمُ الْمَضْمُونُ. وَتَلَفَ خَبَرَهَا وَأَجْوَدَهَا بِالْمَكَانِ: وَفَرَعُ كُلِّ شَيْءٍ رَأْسُهُ وَأَوَّلُهُ. وَالْخِلْدُ خِلْدٌ

تَحْمِيذٌ وَفِي أَحَدِهَا وَمَا عَلَيْهَا مِنَ النَّقْشِ مِنَ الْحُمْرَةِ ١٣ وَالصُّفْرَةِ ١٤ وَالْخَضْرَاءِ كَانُوا يَتَّخِذُونَهُ قَبْلَ الْيَوْمِ:

لَقَبَهُ (١٥) مَا يَقَمُّ مِنْ هَذِهِ الدَّارِ نِقُوشِ أَخْلَتِ السُّيُوفِ ٥

١٦ يَا ذَاكَ مَا كَسَوْنَهَا الرَّحْلَ وَالْأَنْسَاعَ رَهْبًا كَأَنَّهُمَا جَمَدٌ

١٧ قَوْلُهُ ذَاكَ تَعَجَّبَ لِي مَا لَهَا [مِنْ] ذَاكَ. فَقَوْلُهُ كَسَوْنَهَا الرَّحْلَ وَالْأَنْسَاعَ يَقُولُ جَعَلْتُ الرَّحْلَ وَالْأَنْسَاعَ

لِقَبْرِ [لَهَا]. وَالرَّهْبُ الْمَجْرُودُ الضَّامِرُ: وَيَقُولُ الضَّحْكُمُ ٥

١٨ تَعَقَّرَ السَّيْدَ وَالْفَيَافِي إِذْ لَاحَ سُهَيْلٌ كَأَنَّهُ قَبْلُ

١٩ لَاهَمَرُ السَّيْدَ لِي تَقَضُّعًا. وَالسَّيْدُ تَضَحَّى: وَالْفَيَافِي مِثْلُهَا وَوَاحِدُهَا قَيْقَاءَةٌ. لَاحَ سُهَيْلٌ يَقُولُ فِي

السَّاعَةِ لِي يَطْلُعَ فِيهَا سُهَيْلٌ رَحَلَهَا وَأَسِيرَ عَلَيْهَا. ٢٠ وَالْقَبْلُ هُنَا يَرِيدُ النَّارَ عَلَى جَبَلٍ عَنْ ابْنِ عَمْرٍو:

a) So LA; MS العقبان به يمين العقاب. see commy. b) MS وموت. c) MS العقبان MS في معنى.

d) MS العبرة. e) MS تغترق (in scholion apparently مرقى).

f) Prof. Nöldeke writes: »Dass قبل das heisse, glaube ich dem Scholiasten nicht: auch andere spezielle Bedeutungen, die قبل haben soll, sind fraglich. Es ist hier wohl nur - als ob es etwas plötzlich Erscheinendes wäre.« In LA XIV, 59¹⁰⁰ the meanings of قبل are discussed, and a verse of Nābighah Ja'dī is quoted: إِنَّمَا ذُرِّي كَنَارٍ بَقْبَلٍ. This does not justify the scholion, since

يقول للذي ذَكَرَهُ له: صَبْرًا عَلَى مَا كَانَ مِنْ حُلْفَائِنَا: وَحُلْفَاؤُنَا هُنَا بَنُو جَدِيدِكَ. ثُمَّ قَالَ: *مَسَا
وَعَسَلٌ فِي الرُّوسِ يُشَيِّبُ*: يَقُولُ لَمْ يَكُنْ بَيْنَنَا وَبَيْنَكُمْ إِلَّا الْحَنُودُ: كَمَا قَالَ زَعِيرٌ: ^a وَدَفُّوا بَيْنَهُمْ عَصْرَ
مَنْشِمٍ: وَذَلِكَ أَنَّ الْعَرَبَ إِذَا أَرَادَتْ الْحَرْبَ جَعَلَتْ مَعَهَا الْحَنُودَ وَأَبْنَسُوا لَمُوتِ. ^b وَقُوهُ يُشَيِّبُ يُخَلِّدُ.
وَالْعَسَلُ الْخَطْمِيُّ ٥

٢٩ فَلْيَبْكِيهِمْ مَنْ لَا يَزَالُ نِسَاوَةً يَوْمَ الْحِفَاطِ يَقْلُنَ أَيْنَ الْمُهْرَبِ

III.

١ أَقْفَرَ مِنْ مَيَّةَ الدَّوَانِعِ مِنْ ^d خَبَّتْ فَلَبَنَى فَيَحَاكَ فَالْرَجُلُ

الدَّوَانِعُ دَوَانِعُ الْمَاءِ مِنَ الْجَبَلِ إِلَى الرُّوسِ. وَقُوهُ مِنْ خَبَّتْ: ^e أَلْتَقَى عِذَا السَّوَادَى أَيْ الْفَرْجِ وَتَقَطَّعَ.
وَفَيَحَاكَ وَادٍ قَوْتُ ^f زُبَالَةَ بَنَّاخُو مِنْ مِيلٍ شَمَالِ الْمَغْرِبِ. وَالرَّجُلُ (67b) مَجَارَى الْمَاءِ مِنَ الْجَبَلِ إِلَى
الرُّوسِ وَاحِدَهَا رِجْلَةٌ ٥

٢ فَلَقُطَيْبَيَاتٍ فَالِدَكَادِيُ فَالٌ هَيِجُ فَاَعْلَى هَبِيرِهِ السَّهْلُ

الْقُطَيْبَيَاتُ هَذِهِ مَوَاضِعُ بِنَاحِيَةِ زُبَالَةَ. وَالدَكَادِيُ مَوْضِعٌ. وَالْهَبِيرُ مَوْضِعٌ. وَالْهَبِيرُ مَقْصِدُ الْأَرْضِ: وَمِنْهُ
الْمَهْمُولُ مِثْلُهُ أَيْضًا: قَالَ ابْنُ كِنَاسَةَ الْهَبِيرُ ^g الْمُطْمَيِّنُ فِي الرَّمْلِ ٥

٣ فَالْجُمْدُ الْكَافِظُ الطَّرِيقُ مِنْ آلِ رَيْغٍ فَصَحْنُ الشَّقِيقِ فَالْأُمْلُ

a) Mu'all. 19.

b) So also Mukht.; the verb meaning *to mix* is شَوِبَ, and this form

with عِي is not mentioned in the Lexx; but مَشَيَّب is cited in the meaning of مَشَوِب in LA I, 493¹⁷.

c) Mukht. نِسَاوَةً.

III. Of this poem vv. 1—3 are cited in Bakrī 722, and vv. 5—6 in LA XV, 389. Metre *Munsariḥ*.

d) Bakrī حَيْثُ تَعَسَى (sic); Lubnā is the name of a *ḥarrah* between the lands of Asad, Taiyī' and Amir: Bakrī, 487 and 595.

e) MS اَسَى.

f) Zubalah, a village described in Yāq. II, 912. A well named *Zibalah* is in the latest map of Arabia (G. 4), but it cannot be the place meant here: it is on the Darb Zubaidah, about midway between Ḥa'il and the Baḥr Najaf (see Sprenger, *Post- und Reiserouten*, 112).

g) MS اَمْطَرْتُ; see LA VII, 108² (and 107²²).

قوله الحديد يعنى الدروع. حَقَائِبًا قَدْ أَحَقَّبُوهَا عَلَى الرُّدَّتَب. وقوله أُنْمُ الْمَرَائِل يَقُول قَدْ أَبَيْتَ مَوْضِعَ

عَقَبِ الْفَارِسِ مِنَ الْقَرَسِ مِمَّا يَرُكُّهُ بِرُجْلِهِ. وَخِلَالَهُمْ بَيْنَهُمْ: وَيُرْوَى خِلَافَهُمْ يَعْنِي خَلْفَهُمْ ۞

١٩ مِنْ كُلِّ مَمْسُودِ السَّرَاةِ مُقْلَصٍ قَدْ شَقَّ طَوْلَ الْفِيَادِ ۞ وَالْقَبَا
قوله مَمْسُود يَعْنِي مُوثَقِ الْخَلْفِ. وَالسَّرَاةُ الظُّبَيْرُ. وَالْمُقْلَصُ الْمُشْمَرُ. قَدْ شَقَّ أَخْرَجَ. وَعَبَّرَ ۞

١٧ وَطِمْرَةً كَالسَّيْدِ ۞ يَعْلُو فَوْقَهَا صِرْغَامَةً ۞ عَبْدُ الْمَنَاكِبِ أَغْلَبُ
مِنْ كُلِّ طِمْرَةٍ يَبِيدُ مِنْ كُلِّ قَرَسٍ أَنْتَى: وَالطِمْرَةُ الْكُرَيْمَةُ الْكُرَيْمَةُ شَبَّيْنَا فِي خِقْنَبِ بَنَسِيدٍ وَنَسِيدِ الذَّنَبِ.

وَالصِّرْغَامَةُ الْأَسَدُ. عَبْدُ الْمَنَاكِبِ يَعْنِي الْأَسَدَ [وَعُو] غَلِيظُ الْمَنْكِبِ. أَغْلَبُ غَلِيظُ تَرْبِيعَةٍ ۞

١٨ وَلَقَدْ شَبَّيْنَا ۞ لِلْبَابِ إِذَا أَقْبَلُوا ۞ نَارًا ۞ بِهَا طَيْرُ الْأَشَائِمِ يَنْعَبُ
وَيُرْوَى: * وَلَقَدْ شَبَّيْنَا ۞ لِلْبَابِ إِذَا أَقْبَلُوا ۞ نَارًا [بِهَا] الطَّيْرُ الْأَشَائِمُ تَنْعَبُ*. وقوله شَبَّيْنَا أَوْفَدَ يَقُولُ

شَبَّيْتُ النَّارَ وَحَشَشْتُهَا بِمَعْنَى وَاحِدٍ أَوْ أَفْدَيْتُهَا. وَالْحِفَارُ مَا لَبِنِي نَعِيمٌ تَدْعِيهِ بَنُو تَبَّةَ: وَدَارِمٌ مِنْ
بَنِي نَعِيمٍ. وَقَوْلُهُ طَيْرُ الْأَشَائِمِ يَعْنِي طَيْرَ الشُّومِ وَهُوَ الْغُرْبَانُ ۞ (66b)

١٩ وَلَقَدْ تَقَادَمَ بِالنَّسَارِ لِعَامِرٍ يَوْمَ لَهْمٍ مِمَّا هُنَاكَ عَصَبَصُ
وَيُرْوَى: * وَلَقَدْ مَضَى مِمَّا هُنَاكَ لِعَامِرٍ يَوْمَ عَلَيْهِمُ بِالنَّسَارِ عَصَبَصُ*. [عَصَبَصُ] شَدِيدٌ. وَالنَّسَارُ

مَوْضِعٌ وَكَانَ لَهُمْ فِيهِ قِتَالٌ. وَقَوْلُهُ تَقَادَمَ يَبِيدُ تَقَدَّمَ ۞

٢٠ حَتَّى سَقَيْنَاهُمْ بِكَاسٍ مَرَّةٍ فِيهَا الْمُئْمَلُ نَاعِيًا فَلْيَشْرَبُوا
وَيُرْوَى الْمُئْمَلُ بِكَسْرِ الْمِيمِ وَتَنْصِبُهَا: وَهُوَ السَّمُ وَيُقَالُ الشَّرُّ أَيْضًا. وَيُرْوَى: * حَتَّى جَبَذْتَهُمْ بِدَلَسٍ مَرَّةً ۞

٢١ بِمُعْصَلٍ لَجِبٍ كَأَنَّ عُقَابَهُ فِي رَأْسِ خُرْصٍ طَائِرٍ يَتَقَلَّبُ
قَوْلُهُ بِمُعْصَلٍ يَقُولُ الْحَبِيشُ مِنْهُمْ كَثِيرٌ يَضِيفُ بِهِمْ مَوْضِعَهُمْ مِنْ كَثَرَتِهِمْ؛ يَقُولُ قَدْ عَصَلْتُ الْمَرْءَ إِذَا

نَشَبَ وَلَدَهَا فِي بَطْنِهَا وَلَمْ يَخْرُجْ مِنْ ضَحْكِهِ. وَعُقَابُهُ رَأْيَتُهُ. وَالْخُرْصُ سِنَانُ الرُّمَحِ ۞

a) So Mukht.: MS وَلَعَبُ. b) Mukht. يَسْمُو. c) Mukht. ضَاكُم. d) MS سَبَّيْنَا.

e) Mukht. الطَّيْرُ الْأَشَائِمُ تَنْعَبُ. The order in Mukht. after v. 17 is 19, 21, 18, 20, 22 etc.

f) MS لِلْبَابِ. g) Mukht. as in scholion. In Naq. 245⁸ and Bakrī 591²⁹ the reading is

وَلَقَدْ تَطَاوَلَ بِالنَّسَارِ لِعَامِرٍ يَوْمَ تَشَابَهَ نُهُ الرُّؤُوسِ عَصَبَصُ

h) Mukht. as in scholion, end. In Mukht. this verse follows v. 18, being thus made to refer to Dārim, instead of to 'Amir as here.

٩ قَبِيلِهِمْ وَحَمِيدِ قَبِيلِهِمْ إِذْ طَالَ يَوْمُهُمْ وَعَابَ الْعَيْبُ

يقال: حميد حنيم وحمد قبيلهم أى يحمد من كان منهم وعاب [العيب]. وطال يومهم لأنهم قتلوا
أسرى منهم من الأسرى

١٠ إِنِّي أَمَرُّ فِي الْقَاسِ لَيْسَ لَهُ أَحْ
وَإِذَا أَحْرُكُ تَرَكْتَهُ وَأَخَا أَمْرِي
فَلَنَعْرِفَ الْقَيْنَاتِ نَوَى زُؤُسِهِمْ
إِمَّا يُسَرُّ بِهِ وَإِمَّا يُغْضَبُ
«أَوْدَى أَخُوكَ وَكُنْتَ أَنْتَ تَتَبَّبُ»
وَشَرَابُهُمْ ذُو فَضْلَةٍ وَمُكْنَبُ

فَلَنَعْرِفَ فَلَنَعْرِفَ عَلَى مَنْ أَنْ مَثَلُ حَرْوَلَا. وَالْقَيْنَةُ الْمُغَيَّبَةُ: وكل عامل يبدى فهو قَيْنٌ. وشرايبهم يعنى الخمر.
وضمة بَقِيَّة. والمُكْنَبُ مِنَ الشَّوَالِيَةِ عَنْ ابْنِ كِنَاسَةَ: b لم يعرف المكنب: ويقال المُكْنَبُ مِنَ الشَّوَاءِ
لَقِيَ لَمْ يَنْصَبْ ثُمَّ أُعِيدَ فَتَدَخَّنَ فَفَسَدَ

١٢ بَدَلْ لَا مَحَالَةَ مِنْ لِقَاءِ فَوَارِسِ
١٣ «لَشُمِّ كَانَ سَنَا الْقَوَانِسِ فَوْقَهُمْ
كَرَمَ مَتَى يُدْعُوا لِرَوْعٍ يَرْكَبُوا
نَارًا عَلَى شَرَفِ الْيَقَاعِ تَلْهَبُ

فوقه كان استاء القوانس يعنى قوائس البَيْضِ وفى أَوْسَاطِهَا فى أَعْلَاهَا: وَقَوْنُسُ الْإِنْسَانِ وَسَطُ رَأْسِهِ:
وقوانس التعبير موضع الفرج حيث يُشَدُّ الْعِذَارُ مِنْ وَسَطِ رَأْسِهِ. شَبَّهَ بِرَيْفِ الْقَوَانِسِ عَلَى رُؤُوسِ الْفَرَسَانِ
يُنَارُ عَلَى شَرَفٍ مُرْتَفِعٍ مِنَ الْأَرْضِ: وَالْيَقَاعُ كُلُّ مَا ارْتَفَعَ مِنَ الْأَرْضِ (66a)

١٤ تَنْجِي بِهِمْ أَدَمَ تَسِيْطُ نُسُوعُهَا
خَوْصُ كَمَا يَمْشِي الْهَيْجَانُ الرَّبْرُبُ

قوله ثُمَّ إِبِلٌ بَيْضٌ. تَسِيْطُ نُسُوعُهَا تَصْيِغٌ: وَلَا يَكُونُ الْأَطْيَطُ إِلَّا لِلرَّحْلِ إِذَا كَانَ جَدِيدًا وَالْجَلْدُ
الْجَدِيدُ وَالْخَيْفُ خَوْصٌ غَائِرَةُ الْعُيُونِ. وَالْهَيْجَانُ الْإِبِلُ الْبَيْضُ. وَالرَّبْرُبُ جَمَاعَةُ الْبَقَرِ: f [شَبَّهَهَا بِالْبَقَرِ
بَيْضَهَا]

١٥ وَهُمْ قَدْ آتَخَدُوا الْحَدِيدَ حَقَائِبًا
وَحِلَالَهُمْ g أَدَمَ الْمَرَائِلِ تُجْنَبُ

a) MS and أَوْذَا. The words وَأَخَا أَمْرِي in this verse are not intelligible; possibly two half-verses may have accidentally dropped out.

b) Some word has apparently dropped out. مُكْنَب as here explained is not in the Lexx.

c) Here begins the text of Mukht., which has مَنَا in place of كَرَمَ.

d) Mukht. أَعْلَى الْيَقَاعِ for مَتَى, and فَوْقَهُمْ for مَتَى.

e) Mukht. يَمْشِي.

f) Added from scholion of Mukht.

g) Mukht. نُبْدُ الْمَرَائِلِ (sic).

وَالْوَيْبَةُ الْبَرَّةُ سَمِيَتْ وَلَيْتَ لَأَنْتَا تَلِي الْجِلْدَ. وَأَعْصَبَ الْمَكْسُورَ الْقُرْنُ. وَلَمْ يَنْعَيْفُوا يَقُولُ لَمْ يَرْجُوا
طَائِرًا. ويروى: كَلُوشِبَجَةٍ أَعْصَبُ: وَالْوَشِيَجَةُ [عَرَقُ الشَّجَرِ] ٥

٣ وَأَبُو الْفِرَاحِ عَلَى خَشَاشٍ عَشِيمَةٍ a مَتَنَكِبًا b إِسْطَ الشَّمَائِلِ يَنْعَبُ

أبو الفِرَاح هو الطَّيْر وهو الغُرَاب: يقول: فِي وَكْرِهِ b يَنْعَبُ على فِرَاحِهِ. وَالْهَشِيمَةُ الشَّجَرَةُ الْيَابِسَةُ. قَوْلُهُ
عَلَى خَشَاشٍ: قَالَ ابْنُ كُنَاسَةَ: وَاحِدٌ لِلْخَشَاشِ خَشَاشَةٌ: وَفِي دَوَابِّ أَمْثَلِ الْخَنَافِسِ. قَالَ أَبُو الْوَيْبِ:
لِلْخَشَاشِ كُلُّ مَا لَا عَظْمَ لَهُ مِنَ الدَّوَابِّ مِثْلَ الْحَبِيبَاتِ وَالْعَطَالِي وَمَا أَشَبَّهَا. قَالَ ابْنُ كُنَاسَةَ: شَبَّهَ فِرَاحُ
الطَّيْرِ c لِمَعْطِهَا بِالْخَنَافِسِ. وَقَالَ غَيْرُهُ: d لِلْخَشَاشِ الْيَابِسِ. وَقَوْلُهُ: إِسْطَ الشَّمَائِلِ يَرِيدُ جَنْبَ الشَّمَائِلِ وَفِي
الرَّيْحِ: يَقُولُ: قَدْ مَالَ عَنْهَا. يَنْعَبُ يَصْبِيحُ. وَقَوْلُهُ الشَّمَائِلُ الْمُنَاحِيَةُ الَّتِي تُنَبِّئُ مِنْهَا الرِّيحُ. وَقَالَ (sic)

٤ وَتَجَاوَزُوا ذَاكُمْ إِلَيْنَا كُلَّهُ e عَدُّوا f وَمَرْقَصَةً فَلَمَّا قَرَّبُوا

قَالَ وَسَأَلْتُ أَبَا عَمْرٍو عَنِ الْعَدُوِّ وَالْمَرْقَصَةِ فَقَالَ: صَرَبٌ مِنَ السَّيْرِ. f وَقَالَ غَيْرُهُ: [الْمَرْقَصَةُ] دُونَ الْعَدُوِّ
الشَّدِيدِ. يَرِيدُ بَنَى جَدِيلَةً أَوْ جَاوُوا بِجَمِيعِ مَا ذَكَرْنَا إِلَيْنَا. فَلَمَّا قَرَّبُوا أَوْ قَرَّبُوا خَلَيْنَا لِقَاتِنَا ٥

٥ طَعَنُوا بِمُرَّانٍ الْوَشِيَجِ فَمَا تَرَى خَلَفَ الْأَسِنَّةِ غَيْرَ عَرَقٍ يَشْكَبُ

قَالَ: مُرَّانُ الْوَشِيَجِ g الرِّمَاحُ (65b) لِأَنَّ الْقَنَا يَدْخُلُ بَعْضُهَا عَلَى بَعْضٍ. خَلَفَ الْأَسِنَّةِ أَوْ بَعْدَ الْأَسِنَّةِ.

٦ وَتَبَدَّلُوا الْيَعْبُوبَ بَعْدَ إِلَاهِهِمْ h صَنَمًا فَقَرَّبُوا يَا جَدِيدُ وَأَعْدَبُوا

٧ إِنْ تَقْتُلُوا مِنَّا ثَلَاثَةَ فِتْيَةٍ i فَلَمَنْ بِسَاحِقِ الرَّعِيلِ الْمُطْنَبِ

الْيَعْبُوبَ صَنَمَ لِعِيدِهِ. قَالَ ابْنُ كُنَاسَةَ: أَعْدَبُوا كَفُّوا. الرَّعِيلُ رَعْلَةٌ وَفِي الْجَمَاعَةِ مِنْ كَلِّ شَيْءٍ. قَالَ ابْنُ

كُنَاسَةَ: i الْمُطْنَبُ الْكَبِيرُ ٥

a) Jäh. مَتَنَكَبَ. MS حَشَاشٍ, and so in scholion.

b) MS مَعَك (l)

c) MS يَلْعَنُ مَعًا appears to be properly used of absence of hair, not, as here, of feathers.

d) Here we must read حَشَاشٍ with unpointed ح.

e) MS وَفَرِيصَةً, and so in scholion;

مَرْقَصَةٌ does not occur in the Lexx.; but رَقَصَان, رَقَصَ, is common in the sense of *ambling*.

f) Here in the MS the preceding words (from وَسَأَلْتُ) are repeated.

g) MS الرَّمْلُ!

h) Cited Khiz. III, 246 and Fa'iq II, 64, as text; Jäh. وَأَوْعَبُوا. Prof. Nöldeke notes: "Zu v. 6 hätte man gern einen ausführlichen Sachcommentar; aber die alten Erklärer wussten von diesen

Dingen selbst nichts Rechtes mehr. صَنَمًا ist vielleicht nicht ursprünglich."

i) LA II, 50²² explains مُطْنَب (of a stream) as بعيد الذهاب.

II.

١ ^a أَثْبِتْتُ أَنَّ بَنِي جَدِيلَةَ أَوْعَبُوا نُقَرَاءَ مِنْ سَلَمَى لَنَا وَتَكْتَبُوا
 بَنُو جَدِيلَةَ حَى مِنْ طَيٍّ. وَأَوْعَبُوا جَمَعُوا. وَسَلَمَى أَحَدُ جَبَلَى طَيٍّ. نُقَرَاءَ وَنُقَرَّ وَنُقَرَّ وَاحِدٌ وَمِ
 الْكُفَاءَ. وَتَكْتَبُوا لَى صَارُوا كُنَائِبَ. وَيُرَى ثَبِتْتُ وَجَرَّبُوا ٥

٢ ^c وَلَقَدْ جَرَى لَهُمْ فَلَمْ يَتَعَيَّفُوا تَيْسٌ قَعِيدٌ كَالْوَلِيَّةِ أَغْضَبُ
 جَرَى لَهُمْ: يقول: جرى لهم هذا التيس (والتيس من الطيأ) بالشوم لى عَرَضَ لَهُمُ الطَّبِيُّ ^d بالتلادل:
 يقول: جرى لبنى جديلة تيسٌ قعيدٌ بالشوم. والقعيد الذى يأتى من خَلَفَكَ: (65a) والناطح الذى
 يأتى من بَيْنِ يَدَيْكَ: والسانح الذى يأتى عن يمينك: والبارح الذى يأتى عن يسارك الى يمينك.

gewiesen hat als solche. Da dies Metrum in der *classischen* arabischen Poesie aber sehr selten ist, so haben sich die Ueberlieferer wohl nicht recht hineingefunden, die Grenze der erlaubten Freiheit überschritten, und solche Entstellungen hineingebracht, wie wir sie v. 18 finden (in v. 12 lässt sich das Metrum vielleicht herstellen durch وَحَوَّلَ أَغْلَهَا).

Dass das Gedicht durch lange mündliche Ueberlieferung mancherlei Veränderungen erfahren hat, ergibt sich schon aus den Varianten und aus einigen Wiederholungen: vv. 9 und 10, so wie vv. 43a und 44a, können so nicht neben einander gestanden haben. Und v. 23 ist dem alten Heiden überhaupt nicht zuzuschreiben.

Ich füge noch hinzu, dass später (ich glaube bis auf den heutigen Tag) eine Modification dieses Metrums sehr beliebt geworden ist. Da ist aber anders abzutheilen, nämlich $\equiv \cup \cup = | \cup | \cup \cup \cup = | -$. Dass der *Basit*-Rhythmus hier verlassen ist, zeigt sich doch dadurch, dass die 6 und 7 silbe $\cup \cup$ sein dürfen: وَأَثْبِتْ أَسْتَغْفِرُ اللَّهَ وَأَثْبِتْ Muslim b. al-Walid 281, pænult.

II. From v. 12 to the end this poem is in the *Mukhtarat* of Hibat-allah, pp. 106—108; of the first eleven verses several are quoted elsewhere. Metre *Kamil*.

a) LA II, 300¹³ as text, and III, 222⁶, with ثَبِتْتُ; Jāhidh, Ḥayawān, III, 31 (vv. 1, 3, 5, 6); Fa'iq II, 311.

b) Probably we should read الْكُفَاءَ.

c) LA III, 222³, with كَالْوَشِجَةِ, and explanation: شِبْهُ التَّيْسِ مِنْ ضَمَرٍ بِهَا: الوشجة عَرَفَ الشَّجَرِ.

d) MS بالباليل; I owe this correction to Prof. Bevan.

٤٠ يَدِبُ مِنْ حِسِّهَا دَبِيبًا وَالْعَيْنُ جَمَلًا قَهَا مَقْلُوبٌ
 ٤١ فَتَهَضَّتْ نَكْوَهُ حَثِيئَةً وَحَرَدَتْ حَرْدَةً تَسِيْبُ
 ٤٢ فَاشْتَالَ وَأَرْغَاعٌ مِنْ حَشِيْشِهَا وَفَعَلَهُ يَفْعَلُ الْمَذْوُوبُ
 ٤٣ a] فَأَادَرَكْتُهُ فَطَرَحْتُهُ وَالصَّيْدُ مِنْ تَحْتِهَا مَكْرُوبُ
 ٤٤ فَجَدَلْتُهُ فَطَرَحْتُهُ فَكَدَحْتُ وَجْهَهُ الْجَبِيبُ

كدحت أى جرحت والكدح الجراح. والجَبِيبُ الحِجَابَةُ وإحدى الجَبِيبَةُ: ذل لبى ثلثة: الجَبِيبُ
 وَجْهُ الْأَرْضِ: ويقال الْأَرْضُ الصُّلْبَةُ. ذل الاصعى: الجَبِيبُ الْمَدْرُ وَالْجَبِيبَةُ الْقِطْعَةُ مِنَ الْمَدْرِ. ذل ابو
 الوليد: c] أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْبِدًا بن ربيعة الشاعر جَبِيبَةً يَدَاوِي بِنَا عَمَّهُ اأبا
 بَرَاءَ يَدُوْفُهَا فِي الْمَاءِ وَيَشْرِبُهَا [وَيَشْتَفِي] مِنْ دُبَيْلَةٍ كُنْتُ بِهِ ه

٤٥ يَضْغُو وَمَخْلَبُهَا فِي دَفِّهِ لَا بُدَّ حَيْرُومُهُ مَنَّقُوبُ
 الدَّفُّ الْجَنْبُ وَالْحَيْرُومُ الصَّدْرُ ه

a) vv. 43 and 44 omitted in MS, entered from Tib.; our MS has a scholion on v. 44.

b) MS حَبُو (sic). c) A line had apparently fallen out in the original of our MS; the words in brackets have been supplied from Agh. XV. 138¹⁻².

d) MS مراك. For يدوفها the MS has سها, which I am unable to read.

NOTE BY PROF. NÖLDEKE ON THE METRE OF THE ABOVE POEM.

Die metrischen Anstöße dieses Gedichtes sind meines Erachtens nicht etwa darauf zurückzuführen, dass zu der Zeit des alten Dichters die Metrik überhaupt noch nicht streng durchgeführt worden wäre, denn in den anderen Gedichten 'Abid'a, wie sonstiger alter Dichter, herrscht volle metrische Regelmässigkeit. Und gerade die Eigenthümlichkeit, die in diesem Gedichte zunächst befremdet, findet sich auch bei امرؤ القيس, dem Zeitgenossen des Dichters, in einem Gedichte desselben Metrums (siehe unten).

Diese Eigenthümlichkeit besteht darin, dass der letzte Fuss (namentlich des ersten Halbverses) statt --- (oder gar ---, v. 20), auch --- resp. --- sein darf. (So eben auch bei Imra'al-Qais 55,10 ---, was freilich durch die Vocalisation رَيْعُ صَيْفٍ vermieden werden könnte, und auch 55,5 ---). Der Fuss, welcher das Reimwort enthält, ist fast stets ---, nur v. 20 auch mit der Verlängerung ----.

(Eine ganz ähnliche Freiheit ist im Metrum Kamil gar nicht selten, wo für den letzten hyperkatalectischen Fuss --- manchmal der volle Fuss ---- eintritt, z. B., Agh. 15,4, 1 und 3; Umar b. Abi Rabi'a [Schwarz] 37, 2, 12f; 39, 4, 13; 106, 5f; 109,9; 200, 7, und sonst bei Dichtern; auf Wunsch kann ich mehr Fälle geben).

Ich möchte annehmen, dass unser Gedicht ursprünglich weiter keine metrischen Lizenzen auf-

٣٤ رَيْتِيَّةٌ نَاعِمٌ عُرُوفُهَا وَلَيْسَ أَسْرُهَا رَطِيبٌ

رَيْتِيَّةٌ [من] الرِّيت. [ويروى] نَائِمٌ: فمن قال نَائِمٌ عُرُوفُهَا أى لَيْسَتْ بِمُنْتَشِرَةٍ: ويقال نَائِمٌ عُرُوفُهَا مَا كُنْتُ عُرُوفُهَا أى لِيَصَحَّتْهَا. ونَاعِمٌ لَيْتَةُ عُرُوفُهَا. وَالْأَسْرُ الْحَلْفُ: قال الله: *b* وَشَدَدْنَا أَسْرَهُمْ. وقوله رَيْبٌ [أى] تَيْسٌ غَضَنِيَا [ببَيْس] ٥

٣٥ كَانَتْهَا لِقْوَةُ طَلُوبٍ ٥ تُخْزَنُ فِي وَكْرِهَا الْقُلُوبُ

لِقْوَةُ الْعُقَابِ تُشَبَّهُ قَوْسٌ بِهَا لُسْرَتُهَا: ويقال لُلْدَى بِوَجْهِهِ الْقَلْبُ [لَهُ] اللَّقْوَةُ بفتح اللام. والقلوب أراد قلوب الطير: وذلك أن العقاب والصقر والبازى وما أَشَبَّهُهُمْ (*sic*) تَأْكُلُ جَمِيعَ الطَّيْرِ إِلَّا الْقَلْبَ بِأَنهَا لَا تَأْكُلُهُ *a* ٥

٣٦ بَاتَتْ عَلَى إِرَمٍ عَذُوبًا كَانَتْهَا شَيْخَةً رَقُوبٌ

عَذُوبُ الْمُنْتَصِبَةِ. كَانَتْهَا: يقول: كَانَ هَذِهِ الْعُقَابُ امْرَأَةً عَجُوزًا. والرقوب التى لَا يَعْيشُ لَهَا وَلَدٌ. يروى: عَلَى إِرَمٍ رَابِيَةً. الإِرمُ الْعَلَمُ وهو الدَّجَبَلُ الصَّغِيرُ مثل العلم الطويل وجماعه الآرامُ: قُلْ لِبَيْدٍ: خَوْنِيَا آرَامَهَا: أى أَعْلَامَهَا. وقُلْ ابْنُ كُنَاسَةٍ: الْعَذُوبُ الْمُنْتَصِبُ: وقُلْ غَيْرُ ابْنِ كُنَاسَةٍ: الْعَذُوبُ *f* الْقَائِمُ يَأْكُلُ وَلَا يَشْرَبُ ٥

٣٧ فَأَصْبَحَتْ فِي غَدَاةٍ قَرَّةٍ يَسْقُطُ عَنْ رَيْشِهَا الصَّرِيبُ

صَرِيبٌ وَالصَّرِيعُ وَالْجَلِيدُ وَاحِدٌ وَهُوَ مَا سَقَطَ بِاللَّيْلِ مِنَ النَّدى بِالشَّجَرِ فَيَجْمَدُ عَلَيْهِ أَوْ كَمَا كَانَ يَرَى مِنَ السَّمَاءِ ٥

٣٨ فَأَبْصَرْتُ ثَعْلَبًا مِنْ سَاعَةِ وَدُونَهُ سَبَسَبٌ جَدِيدٌ

(64b) السَّبَسَبُ الْأَرْضُ الْمُسْتَوِيَّةُ وَجَمْعُهَا سَبَاسِبٌ. الْجَدِيدُ الَّذِي لَا يَنْبُتُ فِيهِ شَجَرَةٌ وَلَا مَرْعَى ٥

٣٩ فَنَفَضْتُ رَيْشَهَا *g* وَأَنْتَفَضَتْ وَهَى مِنْ نَهْضَةٍ قَرِيبٍ

a الرِّيتِيَّةُ and الرِّيتُ are mentioned in the TA (*s. v.* رَيْت) as proper names of horses. In the corresponding poem of Imra' al-Qais (55,5) نَاعِمٌ وَأَبْجَلُهَا are both applied to a camel.

b) Qur. LXXVI, 28.

c) For تُخْزَنُ Hom. has تَيْبَسُ Tib. تَخِرُّ (with تَيْبَسُ as *v. l.*)

cf. I. Q. 52, 56.

d) But *cf.* I. Q. 55, 13–14.

e) Mu'all. 27.

f) Perhaps we should read الصَّائِمُ

g) Tib. وَوَلَّتْ فَذَاكَ; Hom. وَلَمْ تَطِرْ وَهَى. Tib. and Hom. arrange the verses thus: 39, 42, 41

40, 43, 44, which gives a better sequence.

٢٩ ^a أَخْلَفَ مَا بَارِلًا سَدِيسُهَا لَا حِقَّةٌ هِيَ وَلَا نَيْسُوبُ

أَخْلَفَ: يقول سقط السديس وطلع البارل: والسديس النسي التي تأتي بعد سبع سنين لتبعير: فذا ثم له ثمانين سنين واشتمل التاسع بزل له ناب وهو آخر أسننه: والبارل من الأبل كلفرح من الخيل. والحققة التي يأتي عليها سبع سنين. والنيوب الناب: وذلك إذا أتى على الحمل والنفقة سبع عشرة [سنة] قيل للنفقة بعد ذلك ناب وقيل للحمل ^c قلوب ويقال له شارف: ثم لا بزال بعد عدة النسي 5 شارفا حتى يموت. ولم يكن هذا ^d [lacuna]

٣٠ ^e كَانَتْهَا مِنْ حَمِيرٍ غَابٍ جَوْنٌ يَصْفَحَتِهِ نُدُوبٌ

واحد الغاب غابة والغابة الأجمة: وفي هذا موضع لأن الحمير ^f لا تكون في الإجماع. جئون أسود يريد الحمير: والجئون الأبيض عن أبي عمرو: قل والشمس يقل لها جونة وذلك لأنها ليست حنطة البياض: والجئون الأسمر أيضا. بصفحته أراد بعنقه: أراد من كدم للحمير. ندوب آثار واحدا ندب 10

٣١ أَوْ شَبَبْتُ ^g يَكْفِرُ الرِّخَامِي تَلْفُهُ شِمَالٌ هَبُوبٌ

٣٢ ^h [فَذَاكَ عَصْرٌ وَقَدْ أَرَانِي تَحْمِلُنِي نَهْدَةٌ سُرْحُوبٌ]

أى ذلك دهر قد ذهب. وقوله أراى أى قد كنت [أركب] نهدة صخرة الوسط. وسرحوب الناصية. قل أبو عمرو يقال عصر وعصر وعصر ثلاث لغات يعنى الدهر: سمعه حميد من أبي عمرو 15

٣٣ مُضَبَّرٌ خَلَقَهَا تَضْبِيرًا يَنْشَقُّ عَنْ وَجْهِهَا السَّيْبُ

مضبر مدمج. السيب الناصية: يقول تنشر ناصيتها (64a) على وجهها لسة جبتها وكثرة ناصيتها. قل ابن كنانة السيب الناصية 20

^a) MS بارل. We must read حمي not هي: this is a peculiarity of the dialect of Asad;

LA XX, 254².

^b) This is evidently incorrect; see Lane 608b: Aṣmaʿī, *Ibil* 76⁶; and

Mbd Kām. 566¹³; read three instead of seven.

^c) This sense of قلوب is not in the Lexx.

^d) MS broken: the letters (٢) السنو can be distinguished.

^e) Tib. حمير عات; Hom. حمير عاة.

^f) لا accidentally omitted in MS.

^g) MS حمير: this is given as a v.l. in Tib., whose text has يترعى; it is however unmetrical. بحفر is also given as a v.l. by Tib, and is the reading of Jamh. and Hom.

^h) Verse accidentally omitted in the MS, which has the commentary to it; the scholion to v. 31 has also fallen out.

٢٢ قَدْ يُوْصَلُ النَّارُحُ [النَّائِي] وَدَدٌ يُقْطَعُ ذُو السُّهُمَةِ الْقَرِيبُ
 ٢٣ مَنْ يَسْلُ النَّاسَ يَخْرِمُوهُ وَسَائِلُ اللَّهِ لَا يَخِيبُ^a
 ٢٤ وَالْمَرْءُ مَا عَاشَ فِي تَكْذِيبِ طَوْلُ الْحَيَاةِ لَهُ تَعْدِيبُ
 ٢٥ بَلْ رَبُّ مَا وَرَدَتْ آجِنُ سَبِيلُهُ خَائِفٌ جَدِيبُ

قال ابن كُنااسة: ويروى ^c [يَارَبُّ مَا] صَرَى وَرَدَتْ: وَالصَّرَى الْمَاءُ الْمُنْتَعِيرُ الَّذِي لَا يَكُنْ يَمُرُّ بِهِ أَحَدٌ الْمُنْتَعِسُ فِي الْمَكَانِ: وَيُقَالُ ^d شَاءَ مُصْرَأَةً إِذَا احْتَبَسَ لَبَنُهَا وَجُمِعَ فِي صَرْعِهَا. وَالْآجِنُ الْمُنْتَعِيرُ. وَالْجَدِيبُ الَّذِي لَا شَجَرَ فِيهِ وَلَا نَبْتَ ^e

٢٦ رِيْشُ الْكَمَامِ عَلَى أَرْجَائِهِ لِلْقَلْبِ مِنْ خَوْفِهِ وَجِيبُ
 الْوَجِيبُ الْخَفْقَانُ. أَرْجَاؤُهُ نَوَاحِيهِ: وَوَاحِدُ الْأَرْجَاءِ رَجًا مَقْصُورٌ ^e

٢٧ قَطَعْتُهُ غُدُوَّةً مُشِيكًا وَصَاحِبِي بَادِنٌ خَبُوبٌ
 قَطَعْتُهُ خَلْفَتُهُ. مُشِيكًا مُجْدًا فِي السَّيْرِ. وَصَاحِبِي يَرِيدُ نَاقَتَهُ. بَادِنٌ جَسِيمٌ. خَبُوبٌ ذَاتُ الْكُحْبِ
 فَبِو [صَرَبٌ] مِنَ السَّيْرِ ^e

٢٨ عَيْرَانَةٌ مُوْجِدٌ فَقَارُهَا كَانَ حَارِكُهَا كَثِيبٌ
 عَيْرَانَةٌ مَأْخُودٌ مِنْ اسْمِ الْعَيْرِ: شَبَّهَ بِالْحِمَارِ فِي سُرْعَتِهَا. مُوْجِدٌ فَقَارُهَا يَرِيدُ مُوْتَقَّةَ الْخَلْفِ كَأَنَّ (63b)
 عَظَمَ [فَقَارِهَا] وَاحِدٌ مِنْ صَلَابَتِهِ. وَالْكَثِيبُ رَمْلَةٌ تَبَيَّنَتْ لَيَسَتْ بِالْعَظِيمَةِ يُشَبَّهُ بِهَا أَفْجَازُ النِّسَاءِ كَثِيرًا ^e

a) After this v. Tib. and Hom. have two couplets:

بِاللَّهِ يُدْرِكُ كُلَّ خَيْرٍ وَالْقَوْلُ فِي بَعْضِهِ تَلْغِيبُ
 وَاللَّهُ لَيْسَ لَهُ شَرِيكٌ عَلَامٌ مَا أَخْفَتِ الْقُلُوبُ

verse 23, with these additions, is put by Tib. immediately after v. 17; then follow v. 18—22, then v. 24.

b) Addad 82, 3—4 expands this v. into two:

بَلْ إِنْ أَكُنْ قَدْ عَلَنَتْنِي ذُرَّةٌ وَالشَّيْبُ شَيْنٌ لِمَنْ يَشِيبُ
 فَرَبُّ مَا وَرَدَتْ آجِنُ سَبِيلُهُ خَائِفٌ جَدِيبُ

See ante, v. 6, the second hemistich of which seems more appropriate here.

c) Words added from Tib.: omitted in our MS.

d) MS سَدَّ مُصْرَأَةً.

e) Addad 177⁸ with بَازِلٌ for بَادِنٌ, and so Hommel.

f) MS مُوْجِدٌ, and so also in scholion.

قَالَ ابْنُ كُنَاسَةَ: الْقَلْجُ α الْبُشْرُ الْكَبِيرَةُ: وَمَا صَلَءَ. وَالْجَدُولُ النِّهْرُ الصَّغِيرُ. فَلَا بَدَى: «بَدَى» تَبَدَّى: يَقُولُ لَيْسَتْ أُولَى أَرْضٍ حَوْلَ أَهْلِهَا فَعَجِبْتُ لَذَلِكَ ٥

١٣ أَوْ يَكُ أَفْقَرُ مِنْهَا جَوْهَا ٥ وَعَادَهَا الْمَحْدَلُ وَالْجُدُوبُ

الْجَوُّ مَا اتَّسَعَ مِنَ الْأَرْضِ غَيْرُ مَهْمُوزٍ: وَالْجَوُّ أَيْضًا غَيْرُ مَهْمُوزٍ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ: وَالْجَوُّ أَيْضًا غَيْرُ مَهْمُوزٍ قَصَبَةُ الْبَيْمَامَةِ: قَالِ الْأَعَشَى

٥ فَاسْتَنْزَلُوا أَهْلَ جَوٍّ مِنْ مَسَاكِينِهِمْ وَعَدَمُوا شَاخِصَ الْبَنِيَانِ فَانْتَصَعَا

وَيُرْوَى فَانْتَصَعَا. وَعَادَهَا يَقُولُ عَادَ عَلَى هَذِهِ الْأَرْضِ بَعْدَ تَقَرُّقِ أَهْلِهَا الْمَحْدَلُ: وَتَحْدَلُ الْقَحْطُ. وَالْجُدُوبُ الْقَحْطُ أَيْضًا ٥

١٤ d فَكُلُّ ذِي نِعْمَةٍ مَخْلُوسٌ وَكُلُّ ذِي أَمَلٍ مَكْدُوبٌ

١٥ e وَكُلُّ ذِي إِيدٍ مَوْرُوثٌ وَكُلُّ ذِي سَلَبٍ مَسْلُوبٌ

١٦ وَكُلُّ ذِي غَيْبَةٍ يَوُوبٌ وَغَائِبُ الْمَوْتِ لَا يَوُوبٌ

١٧ (63a) أَعَاظِرُ مِثْلُ ذَاتِ رَحِمٍ أَمْ غَانِمٌ مِثْلُ مَنْ يَخِيبُ

ضَرْبٌ مَثَلًا لِلْعَاظِرِ [و] التي لَا تَلِدُ. يَقُولُ لَا يَسْتَوِيَانِ مِنْ يَغِيرُ قِيَعَتُهُ مِنْ يَغِيرُ وَلَا يَغْنَمُ ٥

١٨ f أَفْلَحَ بِمَا شِئْتَ فَقَدْ يُبْلَغُ بِالضَّعْفِ وَقَدْ يُخْدَعُ الْأَرِيبُ

١٩ لَا يَعْظُ النَّاسُ مَنْ أَمَّ يَعْظُ الدَّهْرُ وَلَا يَنْفَعُ التَّلْبِيْبُ

٢٠ g إِلَّا سَجِيَّاتِ مَا الْقُلُوبِ وَكَمْ يَصِيرُنَّ شَانِيًا حَبِيبُ

٢١ h سَاعِدٌ بِأَرْضٍ إِذَا كُنْتَ بِهَا وَلَا تَقُلْ إِنِّي غَرِيبُ

a) This explanation of Ibn Kunāsah's is cited in TA II, 87¹⁰; all other interpreters explain α as meaning running water in some form, and that is clearly its sense here.

b) MS جَوٍّ.

c) LA XVIII, 173¹².

d) Tib. Hom. BQut. Jamh. مَخْلُوسٌ.

e) Hom. BQut. مَوْرُوثًا; Tib. and Jamh. as text.

f) This verse is often quoted unmetrically, with يُخْدَعُ for يُخْدَعُ; so Lane 2438c; LA III, 271¹³; and Hom.

g) Hom. has two couplets in place of this:

لَا يَنْفَعُ اللَّبَّ عَنْ تَعَلُّمٍ
فَقَدْ يَعُودُنَّ حَبِيبًا شَانِيًا
إِلَّا السَّجِيَّاتِ وَالْقُلُوبِ
وَيَرْجِعُنَّ شَانِيًا حَبِيبُ

h) Vv. 21 and 21 in Buht. Jamh., p. 254, with a different text of v. 22.

لَبِيتَ (يعني * لَنْ بُدِّلَتْ مِنْ أَعْلَاهَا وَخُوشَا * وَغَبَّرَتْ حَالَهَا الْخُطُوبُ *) قُلْ: فَإِذَا أَدْخَلْتَ مِنْ صَارِ نَصْفِ
لَبِيتَ رَجَا. قُلْ: وَلَمْ أَرِ أَحَدًا يَنْشُدُ هَذِهِ الْقَصِيدَةَ عَلَى إِقْلَمَةِ الْعَرُوصِ. وَقَوْلُهُ * وَغَبَّرَتْ حَالَهَا الْخُطُوبُ *
قُلْ حَالُ عَذَةِ الْأَرْضِ. وَالْخُطُوبُ وَاحِدًا خُطْبٌ ۞

هـ أَرْضُ تَوَارُثُهَا شَعُوبٌ وَكُلُّ مَنْ حَلَّهَا مَكْرُوبٌ
وَالشَّيْبُ شَيْنٌ لِمَنْ يَشْيِبُ ۞

شَعُوبُ الْمَيْتَةِ: يُقَالُ شَعَبَتْهُ شَعُوبٌ غَيْرَ مَضْرُوفَةٍ. قُلْ أَبُو الْوَلِيدِ: الْمَكْرُوبُ الَّذِي قَدْ ذَهَبَ مَالُهُ
جَمْعُ مَكْرُوبٍ. وَيُرْوَى * إِمَامًا قَتِيلٌ وَإِمَا قَالِكٌ * بِالرَّفْعِ: وَمَنْ نَصَبَهُ فَعَلَى الْحَالِ ۞

و عَيْنَاكَ دَمْعُهَا سَرُوبٌ كَانَ شَأْنُكُمَا شَعِيبٌ
شَعِيبُ الْقَرْبَةِ الْخَلْقَةُ: شَبَّهَ دُمُوعَهُ بِمَا يَسِيلُ مِنْهَا. وَسَرُوبٌ هَمْلٌ مِنَ السَّرَبِ: يُقَالُ: سَرَبَ مَرَاتَكَ إِذَا
لَاقَتْ جَدِيدَةً: أَيْ أَجْعَلَ فِيهَا مَاءً حَتَّى يَنْسَرِبَ الْمَاءُ وَتُمْسِكَ الْخُرْزُ إِذَا ابْتَلَّتْ: وَالسَّرَبُ الْمَاءُ السَّائِلُ.
قَوْلُهُ كَلَّا شَأْنُكُمَا وَاحِدًا شَأْنٌ وَلِجَمْعِ شُؤُونَ: وَفِي عُرُوقٍ تَكُونُ فِي الرُّأْسِ يَجْرِي مِنْهَا الدَّمُوعُ
لِ الْعَيْنِ ۞

وَاهِيَةً أَوْ مَعِينٍ [مُعِينٌ] أَوْ هَضْبَةً دُونَهَا لُهْوبٌ

وَاهِيَةٌ نَعْتُ لِلشَّعِيبِ وَفِي قَرْبَةٍ b [بِالْيَاءِ] ضَعَفَ مَوَاضِعُ الْخُرْزِ مِنْهَا فَلَمَّا سَرِيعُ السَّيْلَانِ. (62b) وَقَوْلُهُ
و مَعِينٍ [مُعِينٌ]: فَالْمَعِينُ الْمَاءُ الظَّاهِرُ عَلَى وَجْهِ الْأَرْضِ: c وَالْمُعِينُ الذَّاهِبُ: يُقَالُ قَدْ أَمْعَنَ فُلَانٌ فِي
سَفَرٍ إِذَا بَاعَدَ فِيهِ وَذَعَبَ. وَاللُّهُوبُ وَاحِدًا لُهْبٌ وَهُوَ الْمَهْوَى بَيْنَ الْجَبَلَيْنِ: وَقُلْ غَيْرُهُ الشَّقُّ بَيْنَ
جَبَلَيْنِ. وَالْهَضْبَةُ دُونَ الْجَبَلِ ۞

و أَوْ فَلَحْجٌ مَّا يَبْطِنُ وَادٍ
أَوْ جَدْوَلٌ فِي ظِلَالٍ ذَاخِلٍ
تَضْبُو قَنَائِي لَكَ التَّصَابِي
إِنْ تَكُ حَالَتْ وَحَوْلَ أَهْلِهَا ۞

لِلْمَاءِ مِنْ d بَيْنِهِ سُكُوبٌ
لِلْمَاءِ مِنْ تَحْتِهِ قَسِيبٌ
أَنَّى وَقَدْ رَاعَكَ الْمَشْيِيبُ
فَلَا بَدِيءٌ وَلَا عَاجِيبُ

a) So Tib.

b) MS broken away.

c) MS والمعِين.

d) Tib. تَحْتِهِ. Vv. 9 and 10 differ considerably in the different texts, and the hemistichs are
often transposed: see LA III, 171²⁵.

I.

قَالَ عَبِيدُ بْنُ الْأَبْرَصِ بْنِ عَوْفٍ بْنِ جُشَمَةَ بْنِ سَعْدِ بْنِ ثَعْلَبَةَ بْنِ ذُوْدَانَ بْنِ أَسَدِ بْنِ خُرَيْمٍ
وَكُنْ اسْمُ أُمِّ عَبِيدٍ أُمَامَةً:

١ أَتَفَرَّ مِنْ أَهْلِهِ مَلَكُوبٌ فَالْقُطَيْبَاتُ فَالذُّنُوبُ
٢ فَرَائِيسُ فَتُعْيِلِبَاتُ فَذَاتُ فِرْقَيْنِ فَالْقَلْبُوبُ
٣ فَعَزْدَةٌ فَفَقَا حَيْرٌ لَيْسَ بِهَا مِنْهُمْ عَرِيبُ
٤ إِنْ بُدِّلَتْ أَهْلُهَا وَحُوشًا وَغَيَّرْتُ حَالَهَا الْخُطُوبُ

مَلَكُوبٌ وَالْقُطَيْبَاتُ وَالذُّنُوبُ وَرَائِيسُ وَتُعْيِلِبَاتُ وَذَاتُ [فِرْقَيْنِ وَالْقَلْبُوبُ وَفَقَا حَيْرٌ عَذُّ لَيْسَ مِنْهُمْ عَرِيبُ
بُدِّلَتْ: مَنْ فَتَحَ الْأَلِفَ فَتَحَهَا عَلَى كَلَامٍ تَحْلِيهَا وَجَعَلَ أَنَّ اسْمًا كَقَوْلِكَ: نَيْدًا وَنَذَا صَدَرَتْ عَذُّ الْأَبْرَصِ
وَحُوشًا: وَمِنْ كَسَرِ الْأَلِفِ جَعَلَهَا أَدَاةَ جَزَا كَقَوْلِكَ: إِنْ كَانَ كَذَا فَلِكَذَا. وَقَوْلُهُ: * إِنْ بُدِّلَتْ أَهْلُهَا
وَحُوشًا*: الرُّوَاةُ يَرَوْنَ (62a): بُدِّلَتْ مِنْ أَهْلِهَا وَحُوشًا: فَمِنْ زَائِدَةٍ فِي النُّزْنِ. وَقَالَ ابْنُ لُؤْلُؤٍ فِي عَذُّ

I. This celebrated poem, which is said by BQut. (*Shi'r* 144¹⁷) to have been included by some among "the Seven", that is, the *Mu'allaqat*, has been printed in Tibrizi, *Ten Poems*, pp. 159—164; Heikho, *Shu'arā Nāṣrāniyah*, pp. 606—611; *Jamharah* (Cairo ed.) pp. 100—2; and Hommel, *Aufsätze u. Abhandlungen* (München 1892) I, 54—61. Several verses are cited in BQut. *Shi'r*, pp. 144—5, and often elsewhere; there is much diversity of readings. The metre is a shortened form of the *Baṣṭ*, which also appears in a poem, probably contemporary, by Imra' al-Qais (Ahlw. No. 55 p. 155); its scheme is:

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

the rarity and unfamiliarity of the metre have probably led to some of the differences of reading; many ancient critics speak of the metre as so irregular that the poem cannot be considered to be a *ṣiḥḥ*; a MS of the *Jamharah* in the Brit. Mus. (Or. 3158, fol. 56v) expresses this judgment:

لَكثْرَةُ مَا تَحْلِيهَا مِنْ انْحِرَافٍ وَانْقِصَ كَدَتْ أَنْ لَا تَكُونَ سَعْدٌ. It is cited by Ibn Sīdah in the *Muḥkam* (TA VII, 351¹⁷; LA XIII, 315²⁰), apparently on the authority of al-Khalil (Lane 1160a), as an example of *شِعْرٌ مَبْذُولٌ غَيْرُ مُوْتَلَفٍ الْمَبْدُ*, "meagre, incongruous in structure." On this subject see

the valuable note with which Prof. Nöldke has favoured me (printed at the end of the poem).

a) The poem in the *Jamh.* begins with vv. 7, 8, 10, 9: then follow vv. 1, 2 etc.

b) The name is given with both *kasr* and *fath* in Yāq. III, 882⁴ and Bakrī 409.

c) Tib. *وَبَدِّلَتْ مِنْ أَهْلِهَا وَحُوشًا*, where *مِنْ* is unmetrical.

a أَوْصَى بَنِي وَأَعْمَأَمَهُمْ بِأَنَّ الْمَنَآيَا لَهُمْ رَاصِدَةٌ
لَهَا مَدَّةٌ فَنَفُوسُ الْعِبَادِ إِلَيْهَا وَإِنْ جَهَدُوا قَاصِدَةٌ
فَوَاللَّهِ إِنْ عِشْتُ مَا سَرَنِي وَإِنْ مِتُّ مَا كَانَتْ الْعَائِدَةُ

فَقُلْ بَعْضُ الْقَوْمِ: أَنَشِدِ الْمَلِك. قُل: b لَا يَرْجَى لَكَ (61b) مَنْ لَيْسَ مَعَكَ. قُلْ بَعْضُهُمْ مِنَ الْقَوْمِ:
أَنَشِدِ الْمَلِك. قُل: وَأَمْرٌ دُونَ عَبِيدٍ السَّوْدَم. قُلْ بَعْضُ الْقَوْمِ: أَنَشِدِ الْمَلِك. فَقَالَ: حَالُ الْخَجْرِضِ دُونَ
الْقَرِيضِ. وَكَانَ مِمَّا أَنَشَدَهُ عَبِيدُ بْنُ الْأَبْرَصِ

c مَهْلًا أَبَيْتَ اللَّعْنَ [مَهْلًا إِنْ] فِيمَا قُلْتَ آمَهُ
فِي كُلِّ وَادٍ بَيْنَ يَثْرِبَ فَأَلْقُصُورِ إِلَى الْبِيَامَةِ
تَطْرِبُ عَانٍ أَوْ صِيَا حُ مُحَرِّقٍ أَوْ [صَوْتٍ] هَامَهُ
بَرِمَتْ بَنُو أَسَدٍ كَمَا بَرِمَتْ بَبِضَتِهَا الْكُحَامَةُ
مَهْمَا تَرَكَتْ تَرَكَتْ عَقُورًا أَوْ قَتَلَتْ فَلَا مَلَامَهُ
ذَلُّوا فَأَعْطَوْكَ الْمَقَا دَةَ كَالْأَحْيَرِ ذِي الْخِرَامَةِ

قُلْ لَهُ الْمُنْذَرُ: يَا عَبِيدُ أَيْ قَتَلْتَهُ أَحَبُّ إِلَيْكَ أَنْ أَقْتَلَكَ. قُل: أَيُّهَا الْمَلِكُ رَوْنِي مِنَ الْكُحْرِ وَأَفْصِدْنِي
وَشَانَكَ وَشَانِي. d [فَسَقَاهُ الْكُحْرَ ثُمَّ] أَفْتَحَ لَهُ الْأَكْحَلَ: فَلَمْ يَزَلِ الدَّمُ يَسِيلُ حَتَّى نَفِدَ الدَّمُ وَسَالَتْ
الْكُحْرُ فَمَاتَ ۞ تَمَّ حَدِيثُهُ ثُمَّ ابْتَدَأْنَا بِشِعْرِهِ ۞

a) These verses are variously quoted: Khiz. IV, 165 and Qalr, l.c. have them thus:

لَا غَرَوْ مِنْ عِيشَةٍ نَافِدَةٍ وَقَدْ غَيَّرَ مَا مَبِيتَةٍ وَاحِدَةٍ
فَأَبْلَغَ بَنِي وَأَعْمَأَمَهُمْ بِأَنَّ الْمَنَآيَا هِيَ الرَّاصِدَةُ
لَهَا مَدَّةٌ فَنَفُوسُ الْعِبَادِ إِلَيْهَا وَإِنْ كَرِهَتْ قَاصِدَةٌ
فَلَا تَجْزَعِي لِحِمَامٍ دَنَا فَلَمُوتٍ مَا تِلْدُ الْوَالِدَةُ

So also in Yāq. III, 793, except that the first verse there is:

وَاللَّهِ إِنْ مِتُّ مَا صَرَنِي وَإِنْ عِشْتُ مَا عِشْتُ فِي وَاحِدَةٍ

b) See Suppl. Frag. No. 13; MS reads لَيْسَ مَعَكَ لَا يَرْحَلُ لَكَ مِنْ لَيْسَ مَعَكَ. c) See Appendix, No. XXIX. The text of the MS is here exceedingly corrupt. d) In the MS part of the preceding phrase is repeated, and some words inserted which have been marked as cancelled.

فَاسْمَعْ مِنْهُ وَادْعُهُ إِلَى مَدْحِكَ: فَإِنْ سَمِعْتَ مَا يُعْجِبُكَ *a* كُنْتَ قَدْ عَقَّتَ لَهُ النِّمْتُ: *b* فَإِنْ مَدَحَ الصَّنِيعَةَ: فَإِنْ لَمْ يُعْجِبْكَ قَوْلُهُ كَانَ هَيْنًا عَلَيْكَ قَتْلُهُ. فَإِذَا تَرَيْنَا قَاتِعَ بِهِ. قُلْ فَتَزَلِ الْمُنْذِرُ فَعِ
وَشَرِبَ: وَبَيْتَهُ وَيَبْنَ النَّاسِ حِجَابٌ يَرَاهُمْ مِنْهُ وَلَا يَرَوْنَهُ. فَعَدَّ بَعِيدٌ مِنْ وَرَاءِ السِّتْرِ. فَقُلْ لَهُ رَبِّهِ
مَا تَرَى يَا أَخَا أَسَدٍ. قُلْ: أَرَى *c* الْحَوَايَا عَلَيْهَا الْمَنَابِ. قُلْ: فَعَلَيْكَ بِالْخُرُوجِ لَمْ يُغْرِبَكَ ذَاكَ مِنْ التَّحْلُصِ
قُلْ: فَكَلَّمْتُكَ الشَّوَاكِلَ: *d* إِنِّي لَا أُعْطَى بِالْيَدِ وَلَا أُحْضَرُ الْبُعِيدَ وَالْمَوْتَ أَحَبُّ إِلَيَّ. قُلْ [لَهُ الْمَلِكُ]: أَتَقْدِرُ
شَيْئًا. قُلْ: *e* حَالُ الْحَارِيسِ دُونَ الْقَرِيبِ. قُلْ لَهُ الْمُنْذِرُ: أَنَشِدْنِي مِنْ قَوْلِكَ * أَفَقَرٌ مِنْ أَتَمِّهِ مَدْحُوبٌ
قَالَ عبيد

أَقْفَرُ مِنْ أَهْلِهِ عَبِيدُ فَلَيْسَ يُبْدَى وَلَا يُعِيدُ

قال أنشدنا أيضا. فقال

٥٥-٥٦ ۝ الْخَمْرُ نَكَنَى الصَّلَاةَ ۝ كَمَا الذَّنْبُ يُنْفَى أَبَا جَعَلَةَ

فَقَالَ: قُلْ فِي مَدِينَةٍ يَسِيرُ فِي الْعَرَبِ. [قَالَ]: أَمَّا وَالصَّبَارُ فِي مَا عَجَلَ فَلَا. قُلْ: نُظِفْنَا وَحَسُنَ أُنْيَا
قُلْ: أَمَّا وَأَنَا أُسِيرٌ فِي يَدَيْكَ فَلَا. قُلْ: نَزُّكَ إِلَى أَهْلِكَ وَنَلْتَرِمُ رَفْدَكَ. قُلْ: أَمَّا عَلَى شَرِّ الْمَدْحِ فَلَا
قَالَ عَبِيدُ

a) This passage is difficult, and the reading probably corrupt.

b) MS فان. مكتبة الصبيغة

c) For this proverb see Lane 679b, LA XVIII, 228⁶ ff. and Maid. (Freyt.) I, 185; and for a similar phrase see Bilish. 441, 7. d) The text is here corrupt, reading باليد اعطى, انا اى لا اعطى.

ولا اخضر انعب

e) Maid. (Freyt.) I 340.

f) Agh. XIX 87 adds another verse: *وَعَنْتَ لَهُ عَنَّةً نَكُودُ وَحَانَ مِنْهَا لَهُ دُرُودُ*; see also *Maqat III*, 793⁹. The first verse is quoted in *LA VI*, 422²⁴ with *وَلَا يُبْعِدُ* and *وَالْيَوْمَ لَا يُبْدِي*, and *Asās*, I, 25.

g) The verso is almost always cited in this imperfect form, or with *هِيَ* prefixed to *الْحَمْرُ*. The effect is cured by different persons in different ways; LA IV, 96 reads: *وَقَالُوا هِيَ الْحَمْرُ النَّجَسُ*; B. 19, 88: *عَنِ الْحَمْرِ تُكْتَى بِأَمِّ الْقَلَاءِ*; the latter seems a probable form, as *أُمُّ الْقَلَاءِ* is a suitable parallel to *أَبْرُجَعَدَ*: wine-jars were closed with pitch or bitumen. A third attempt at amendment is that of the Muhkam — *عَنِ الْحَمْرِ يَكْنُونَهَا بِالْقَلَاءِ*: see al-Kumait, Hashimiyat (Horovitz), 18¹⁰. A fourth is in Yaqut III, 79³ *هِيَ الْحَمْرُ بِأَيْتَرٍ تُكْتَى الْقَلَاءِ*. h) MS *سَام*: a perfect form here inadmissible.

فَرَعَمُوا أَنَّهُ أَتَاهُ آتٍ فِي مَنَامِهِ بِكَبَّةٍ مِّنْ *a* شَعَرٍ فَالْقَاحَا فِي فِيهِ وَتَلَّ: قُلْ مَا بِذَلِكَ فَانَّتْ أَشْعَرُ الْعَرَبِ وَأَمَجَدُ الْعَرَبِ: إِنَّ صِرْتَ مُقَلًّا فَلَمَّا بَسَطْتَ يَدًا وَوَصَلْتَ رَحِمًا. فَانْتَبَهَ وَهُوَ *b* يَرْتَجِرُ بَنِي مَالِكِ (وكان يقال لهم بَنُو الرِّبَيعِ) وَهُوَ يَقُولُ

يَا بَنِي الرِّبَيعِ مَا عَرَّكُمْ لَكُمْ الْوَيْلُ بِسِرْبَالِ *c* حُجْرٍ

فَلَمْ يَزَلْ فَضَّلَهُ فِي قَوْمِهِ يَعْرِفُ حَتَّى قُتِلَ *d*

d وكان من [حديث] قَتَلَهُ أَنَّ الْمُنْذِرَ بْنَ مَاءِ السَّمَاءِ بَنَى الْعَرَبِيِّينَ. فَقِيلَ لَهُ: مَاذَا تُرِيدُ بِهِمَا. (وكان) بَنَاهُمَا عَلَى قَبْرِ رَجُلَيْنِ مِنْ بَنِي أَسَدٍ كُنَا تَدِييْبِيهِ أَحَدُهُمَا خَالِدُ بْنُ *e* تَضْلَةَ الْفَقْعَسِيِّ *f* وكان أَسْرَ يَوْمَ جَبَلَتَ: وَالْآخَرُ عَمْرُو بْنُ مَسْعُودٍ. فَقَالَ: *g* مَا أَنَا بِمَلِكٍ إِنْ خَالَفَ النَّاسُ أَمْرِي: لَا يَمُرُّ أَحَدٌ مِنْ وَثُودِ الْعَرَبِ إِلَّا بَيْنَهُمَا. وكان [له] فِي السَّنَةِ يَوْمَانِ مَعْرُوثَانِ يَوْمٌ بُوْسٍ وَيَوْمٌ *h* نَعِيمَةٍ: فَكَانَ إِذَا خَرَجَ يَوْمَ بُوْسِهِ يَذْبَحُ فِيهِ أَوَّلَ مَنْ (61a) يَلْقَاهُ كُنَّا مِنْ كَانَ: وَإِذَا خَرَجَ فِي يَوْمِ نَعِيمَتِهِ يَصِلُ أَوَّلَ مَنْ يَلْقَاهُ وَيَحْبُوهُ وَيُحْسِنُ إِلَيْهِ. فَبَيْنَا عَوَّيْسُ فِي يَوْمِ بُوْسِهِ إِذْ أَشْرَفَ لَهُ عَبِيدٌ. فَقَالَ لِرَجُلٍ مِمَّنْ كَانَ مَعَهُ: مَنْ هَذَا الشَّقِيُّ. فَقَالَ لَهُ: هَذَا عَبِيدُ بْنُ الْأَبْرَصِ. فَاتَّيَّ بِهِ. فَقَالَ لَهُ الرَّجُلُ: أَتَبَيْتَ اللَّعْنَ أَتُرْكُهُ: فَإِنَّ عِنْدَهُ مِنْ *i* حَسَنِ الْقَرِيبِ أَفْضَلَ مِمَّا تُدْرِكُ فِي قَتْلِهِ: مَعَ مَا أَنَّهُ مِنْ رُؤْسَا قَوْمِهِ وَأَعْلَى النَّجْدَةِ وَالشَّانِ فِيهِمْ.

a) So vocalized in MS Mukht. and Tib. have شَعَرٍ, which agrees better with كَبَّةً (a ball of thread or string rolled up), and is probably right; the tale evidently turns upon the fact that the radical of شَعَرٌ and شَعْرٌ is the same.

b) The lines that follow are not metrically a *rajaz*; all versions here agree, otherwise we might read يَرْتَجِلُ.

c) So all other versions. MS بَرِبَالٍ; with this reading (which Prof. Nöldeke prefers حجر would apparently be a place-name.

d) This account of 'Abrd's death is taken from Hisham b. al-Kalbi: see Agh. XIX 88 ff.; Mukht. has the same version. Other forms of the legend are in Agh., l.c., Khiz. I, 324, al-Qalī, *Amārī*, *Dhail* 199 ff., Yāqut III, 792 ff., etc. The legend contains many proverbial phrases which are explained in Maidani.

e) Agh. Qālī, الْمُضَلَّل.

f) No other version has this statement, which involves an anachronism; al-Mundhir was killed in 554 A.D., while the earliest alleged date of the battle of Shih Jabalah is 551, and it is certainly in fact to be placed much later.

g) MS omits مَا.

h) Other versions نَعِيمٍ.

i) MS حُسْنٍ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَانَ مِنْ شَأْنِ ^aعَبِيدِ بْنِ الْأَبَرَصِ بْنِ جُشَمِ بْنِ عُمَرَ بْنِ عِمْرَانَ بْنِ مَيْكَةَ بْنِ الْخَثَرِثِ [ابْنِ سَعْدِ
ابْنِ ثَعْلَبَةَ [ابْنِ دُوْدَانَ] بْنِ أَسَدِ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ أَبِياسِ بْنِ مُنْطَرِ بْنِ فِرَارِ بْنِ مَعْدِ بْنِ
عَدْنَانَ] أَنَّهُ كَانَ رَجُلًا مُقَلًّا لَا مَالَ لَهُ. فَأَقْبَلَ ذَاتَ يَوْمٍ وَمَعَهُ غَنِيمَةٌ لَهُ وَمَعَهُ أُخْتُ لَهُ تَدْعَى بِمَوِيَّةَ
لِيُورِدَ غَنِمَهُ: فَمَنَعَهُ رَجُلٌ مِنْ مَالِكِ بْنِ ثَعْلَبَةَ وَجَبَهُ. فَانْطَلَقَ حَرِينًا مَبْهُومًا لِلَّذِي صَنَعَ الْمَلِئِيُّ بِهِ
حَتَّى أَتَى شَجَرَاتٍ وَاسْتَقْبَلَ تَحْتَهُنَّ فَنَامَا هُوَ وَأُخْتُهُ. فَرَعَمُوا أَنَّ الْمَلِكِيَّ نَظَرَ إِلَيْهِ وَاتَى أُخْتَهُ ^bوَأَتَتْ
جَنِيهِ فَقَالَ

ذَلِكَ عَبِيدٌ قَدْ ^aأَصَابَ مَيًّا يَا نَيْتَهُ أَتَفَاحِبَا صَيًّا

فَحَمَلَتْ فَوَلَدَتْ صَاوِيًّا

فَسَمِعَهُ عَبِيدٌ فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ ابْتَهَلَ فَقَالَ: االلَّهُمَّ إِنَّ فُلَانًا قَدْ ضَلَمَنِي وَرَمَى بِنَيْبَتِي
فَادْلِنِي مِنْهُ وَأَنْصُرْنِي عَلَيْهِ. ثُمَّ ^cرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ ابْتَهَلَ فَقَالَ: االلَّهُمَّ ذَاكَ يَقُولُ الشَّعْرَ. [ثُمَّ نَمَ]

^a) The genealogy here given, with the additions in square brackets, agrees with that in Kk fol. 31r and Mukht. 86, and also with that (due to Abū 'Amr ash-Shaibānī) in Ten Poems 159, except that the latter has حَنْتَم for جُشَم and فَيْر for عِمْرَان; Agh XIX 84 has the same, with حَنْتَم and زَعِير; سَعِيد is misprinted for سَعْد; no also Ya'qūbī I 305 (MS جُشَم, print حَنْتَم). Khiz. I, 323 (like the second genealogy given at head of poem No. 1) inserts عَوْف before جُشَم, and has like Agh. زَعِير. ^b For عِمْرَان. As between حَنْتَم and جُشَم, MS. authority is generally in favour of the latter; and TA VIII, 29³¹ indicates that it should be adopted.

^b) The story that follows is said in Mukht. 83 to be due to Abū 'Ubaidah; Tibritzī attributes it to Abū 'Amr ash-Shaibānī; Agh. ascribes it to the latter and Ibn al-A'rābī (through Muḥammad al-Habīb). ^c) Added from other versions. ^d) Mukht. مَاوِيًّا; Agh. and Tib. as our text.

^e) Compare Agh. XIX, 84, line 5 from foot; this awkward sentence and needless repetition of ابْتَهَلَ appear to be due to corruption of the reading in Agh.

كِتَابُ دِيَوَانِ شَعْرِ

عَبِيدِ بْنِ الْأَبْرَصِ السَّعْدِيِّ الْأَسَدِيِّ

[MS. Brit. Mus. Or. 6771, Fol. 60b ff.]

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